R18a



Sr. Willm. Codrington Bart.

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A
MISCELLANY,
CONTAINING
SEVERAL TRACTS
ON
VARIOUS SUBJECTS.

Berkeley

By the BISHOP of *CLOYNE*.

Modò me Thebis, *modò ponit* Athenis.

LONDON:

Printed for J. and R. Tonson and S. Draper
in the *Strand*.

M DCC LII.

RPJCB

TO THE

AUTHOR of *SIRIS.*

An ODE.

By the R. R. T. L. B. O. N.

O! Qui caducæ ſollicitus times
Vitæ, benignis uſque laboribus
Fugare præſens imminentes
Corporibuſque animiſque peſtes;

Muſis amicus, leniter audias
Vocem camœnæ, quæ ſibi reddita
Jam ludit exultim, lyramque
Suſcitat, impatiens quietis.

Non fabuloſis proſiliens jugis,
Et docta labi murmure garrulo,
Nunc unda me multùm loquaces
Provocat ad numeros volentem;

Sed lympha morbos eluere efficax,
Sed parta dulcis, Te medico, ſalus,
Sed muneris ſolantis ægrum
Conſcia mens, modulatur ultrò

Carmen. Veternum triſte fugit retro,
Fervet renati ſpiritus ingenî,
Et ſol inaſſuetùm renidens
Luce diem meliore veſtit.

Sed unde fulget largior ætheris
Proſpectus? Ut vidiſſe juvat ſacras
Sedes piorum, quot repertis
Artibus excoluere vitam!

NEWTONUS illic plurima cogitans,
Viroque charus BOYLIUS it comes,
Et SYDENHAMO juncta magni
HIPPOCRATIS ſpatiatur umbra.

Hos tu ſequutus, ſorte pari doces,
Quæ flamma magno corpore miſceat
Se rerum, et illabens per artus
Totam agitet foveatque molem.

Hinc ſuavis halat gratia floribus,
Plantaſque radix prodiga parturit;
Uſuſque in humanos, per omnem
Nata viret medicina campum.

Sed quanta conſtat laus, Abies, tibi,
Ligno ſalubri! Te poſitum die
Natura fauſto deſtinavit
Stare decus Borealis oræ.

Dilecta ſilvæ filia, turgidis
Seu læta velis, montis et ardui
Nivale contemnens cacumen
Fluctibus imperioſa ſurgis;

Trunco

Trunco cadenti ſeu pretium arrogas,
Et præparato membra dari rogo
Urenda nil mœrens, ab ipſis
Ducis opes medicata flammis.

Liquente torrens en! pice turbidus
Erumpit; undam rivus agit niger,
Secumque curſu concitato
Fert gravidas oleo favillas.

Mox arboris Tu proditor intimæ,
Attemperatâ ritè ſagax aquâ,
Oſtendis interpres, liquorum
Quid valeat ſociatus amnis;

Queis lympha prægnans particulis micet,
Quæ cærulo vis inſita poculo,
Imbuta fumis, ſedet ignes
Ignea prætereunte ſucco.

Notam medelam da, puer, ociùs
Hoc fonte manans certa fluit ſalus:
Beatus hinc, uvas nitentes,
Galle, tibi minùs invidebo.

Jam, jam æſtuantes frigus amabile
Venas pererrat flammaque mox calet
Mollis viciſſim, ſpirituque
Æthereo recreat Medullas.

Formas medendi, mille vafer modis,
Tentet latentes Chêmicus artifex:
Sin arte Naturæ, Tuâque
Porrigitur Medicina ſimplex.

Cohors recedit torrida febrium ;
Recline ſenſim ſe caput erigit,
Languore pulſo ; defluitque
Articulis inimicus humor.

Durare nimbos ſic ratis impotens,
Quaſſata vento, et ſaucia vermibus,
Secura ſi, portu occupato,
Induerit piceos amictus ;

Relapſa in æquor fert latus arduum,
Fiditque coſtis nauta tenacibus ;
Impune ; nec circum furentes
Uncta Ratis metuit Procellas.

FARTHER

FARTHER

THOUGHTS

ON

TAR-WATER.

Printed in the Year MDCCLII.

Farther Thoughts

ON

TAR-WATER.

AS the many Experiments that are daily made of the Virtues of Tar-Water, furniſh new)iſcoveries and Reflexions, ſome of theſe I have hrown together, and offer to the Public in hopes hey may prove uſeful.

It is a frequent Complaint, that Tar-Water is nade of bad Tar, being of a reddiſh Colour, ſweetiſh r diſagreeably inſipid. But though the Dregs of Tar are often foul, and make foul Tar-Water, and hough Tar already uſed is often made uſe of by unair Dealers a ſecond, if not a third Time, which roduceth a vile Potion, void of the genuine Flavour nd Virtue of Tar-Water. Yet I apprehend theſe)efects may ſometimes be aſcribed, rather to the 'eſſel wherein the Tar-Water is made, than to the Tar itſelf.

Tar-Water being made in an earthen Veſſel unlazed, or that hath loſt Part of its Glazing, may xtract (as it is a ſtrong Menſtruum) from the Clay, fade Sweetiſhneſs, offenſive to the Palate. It ſhould eem therefore that the beſt Way of making Tar-Vater is in a Stone Jug, or earthen Veſſel through-

out

out well glazed, and, as it will not fail to extract a Tincture from any metallic Veſſel, it ſhould be warmed in a well glazed Pipkin, rather than a Sauce-pan.

By increaſing the Proportion of Tar to the Water, and by ſtirring it longer, Tar-Water may be made ſtrong enough for a Spoonful to impregnate a large Glaſs, a Thing very uſeful on a Road.

Thoſe who in chronical Diſorders, or as a Preſervative, have for a long time drunk Tar-Water, muſt in acute Caſes drink the more.

Tar-Water muſt be drunk warm in Agues, Small-pox, Meaſles and Fevers, in Colics and Diſorders of the Bowels, in Gout alſo, and Rheumatiſm, in moſt other Ailments cold or warm, at the Choice of the Patient.

In Fevers the Patient cannot begin too ſoon, or drink too much. By undoubted Experience it is found to cool the hot, and warm the cold, and to be a moſt ſucceſsful Medicine in Fevers, notwithſtanding its great Virtue in Palſies and Dropſies.

When not long ſince an Inflammation attacked the Throat, Breaſt, and Lungs of Children, and became general in my Neighbourhood, Numbers were recovered by the Uſe of Tar-Water, nor did I hear that any miſcarried who uſed it, though many periſhed who did not.

Nor is it a Medicine leſs proper and efficacious in old Age. At the ſame time that this inflammatory Diſtemper raged among the Children, a Woman in her ſixty-eighth Year, from violent Cold was ſeized at once with Ague, Colic, and Jaundice, of all which Maladies ſhe was cured in a Fortnight, by drinking three Pints of warm Tar-water every Day. Numberleſs ſuch Inſtances daily occur, which ſhew it to be a ſafe and efficacious Medicine both for old and young.

Evacuations

Evacuations by Sweat, which uſually render Patients very weak and diſpirited, have not the ſame bad Effects when produced by Tar-Water, which I have frequently known to give high Spirits in all the Stages of a Fever, and under the loweſt Regimen, therefore old People and weak Perſons, who cannot well bear common Evacuations, are beſt cured by Tar-Water, which in ſome Sort ſeemeth to renew thoſe who are worn out with Age and Infirmities.

Tar-Water is of ſingular Uſe in ſtrengthening the Stomach and Bowels, and agrees particularly well with Infants, taken either by themſelves or by the Nurſe, and beſt by both. Though as it throws the ill Humours out into the Surface of the Skin, it may render them for a Time, perhaps, unſeemly with Eruptions, but withal healthy and lively. And I will venture to ſay, that it lays in them the Principles of a good Conſtitution for the reſt of their Lives.

Nor is it only uſeful to the Bodies of Infants, it hath alſo a good Effect on their Minds, as thoſe who drink it are obſerved to be remarkably forward and ſprightly. Even the moſt heavy, lumpiſh, and unpromiſing Infants, appear to be much improved by it. A Child there is in my Neighbourhood, of fine Parts, who at firſt ſeemed ſtupid and an Idiot, but, by conſtant Uſe of Tar-Water, grew lively and obſerving, and is now noted for Underſtanding beyond others of the ſame Age.

Infants are eaſily brought to take it by Spoon, and even grow to a Liking of it, and as their Diſorders ariſe chiefly from Indigeſtion, they receive the greateſt Benefit from a Medicine ſo well calculated to ſtrengthen the Inteſtines, and preſerve them from Fits. In a word, if it were the common Practice to accuſtom Infants from the Beginning to take Tar-Water,

Water, this would greatly conduce to the Health both of their Minds and Bodies. There is, I am verily perſuaded, no one Thing in the power of Art or Nature, that would ſo generally and effectually contribute to repair the Conſtitutions of our Gentry and Nobility, by ſtrengthning the Children, and caſting off in their Infancy thoſe Impurities and Taints, which they often bring into the World.

An Infant may take one Quarter of a Pint in the Day, warm, by Spoonfuls; leſs may do good, and there is no fear of Exceſs. When I conſider the private Woe of Families, as well as the public Loſs occaſioned by the Death of ſuch an incredible Number of Infants, under two Years of Age, I cannot but inſiſt on recommending Tar-Water, both as a Remedy and Preſervative in that tender Age, which cannot bear the common Treatment and Methods of Phyſic, or with ſafety take thoſe Drugs which are fitter for grown Perſons.

Another Reaſon which recommends Tar-Water, particularly to Infants and Children, is the great Security it brings againſt the Small-pox, to thoſe that drink it, who are obſerved, either never to take that Diſtemper, or to have it in the gentleſt Manner.

There is no Diſtemper more contagious and deſtructive than the Small-pox, or more generally dreaded, attended with worſe Symptoms, or that leaves behind it worſe Effects; I obſerve at the ſame time, that Tar-Water is in no other Caſe a more ſafe and ſure Remedy than in this; of which Captain *Drape*'s Certificate, ſworn to before the Mayor of *Liverpool*, in the preſence of ſeveral principal Perſons of that Town, is a moſt evident Proof.

That one hundred and ſeventy Perſons, ſeized at once with the Small-pox, deprived of all Conveniencies,

niencies, and in the worſt Circumſtances of a narrow Ship and hot Climate, ſhould all recover by the ſingle Medicine of Tar-Water, except one who would not drink it, is a matter of Fact, ſo plain and convincing, and ſo well atteſted, as to leave no Doubt in Minds free from Prepoſſeſſion, about the Uſefulneſs and Efficacy of Tar-Water in the Small-pox; a Point I had been before ſufficiently convinced of, by many Inſtances in my own Neighbourhood.

It hath been ſurmiſed by ſome celebrated Phyſicians, that one Day a Specific may be diſcovered for the peculiar Venom of the Small-pox. There ſeems to be ſome Reaſon for thinking that Tar-Water is ſuch a Specific. I ſay this on good Grounds, having by many Experiments obſerved its Virtue in curing, as well as in preventing, that cruel Diſtemper; during the whole Courſe of which, it is to be drank warm; a moderate Glaſs (about Half a Pint) every Hour, in common Caſes, may ſuffice, in bad Caſes more may be given; there is no Fear of Exceſs.

Thoſe who endeavour to diſcredit this cooling Cordial, and ſalutary Medicine, as an Inflamer of the Blood, do very conſiſtently decry its Uſe in the Small-pox; but there can be nothing more clear, full, and ſatisfactory than Captain *Drape*'s Affidavit, to convince reaſonable People of the great and ſurpriſing Efficacy of Tar-Water, in the Cure of the Small-pox; and conſequently of the groundleſneſs of that Report, which aſcribes a heating or inflaming Quality to it. And yet that groundleſs Report hath hindred many from reaping the Benefit they might otherwiſe have done, from the Uſe of this Water, which is of excellent Virtue in all kinds of inflammatory Diſorders, Fevers, Quinſies, Pleuriſies, and ſuch like of the hot and inflamed Kind,

whereof

whereof the Public as well as myſelf have known a Multitude of Examples.

I ask whether the Fact ſworn before the Magiſtrates of *Liverpool*, be not a ſufficient Anſwer to all that is objected, from an inflaming Quality, to Tar-Water. Can any Inſtance be produced in the whole *Materia Medica*, or Hiſtory of Phyſic, of the Virtue of a Medicine tried on greater Numbers, or under greater Diſadvantages, or with greater Succeſs, or more credibly atteſted. I wiſh for the common Good of Mankind, that the ſame Experiment was tried in our Hoſpitals. Probably the World would ſoon be relieved from that great and general Terror of the Small-pox.

When I hear of the Devaſtations made by this Diſtemper, in great Cities and populous Towns, how many Lives are loſt, or (as may be ſaid) thrown away, which might have been in all likelihood eaſily preſerved, by the Uſe of a Medicine, ſo cheap and obvious, and in every one's power, it ſeems Matter of great Concern and Aſtoniſhment, and leaves one at a loſs to gueſs at the Motives, that govern human Actions in Affairs of the greateſt moment. The Experiment may be eaſily made, if an equal Number of poor Patients in the Small-pox, were put into two Hoſpitals at the ſame Time of the Year, and provided with the ſame Neceſſaries of Diet and Lodging, and, for further Care, let the one have a Tub of Tar-Water and an old Woman; the other Hoſpital, what Attendance and Drugs you pleaſe.

In all obſtinate Sores and Ulcers, I very much recommend the drinking of Tar-Water, and waſhing them with a ſtrong Lotion of it, will haſten the Cure.

One of the moſt painful and dangerous Caſes is that of a Woman's ſore Breaſt. How many poor

Creatures

Creatures after long languiſhing in Miſery, are obliged to ſuffer the moſt ſevere chirurgical Operations, often the cutting off the entire Breaſt? The Uſe of Tar-Water in thoſe Caſes hath been attended with ſuch Succeſs, that I do earneſtly recommend the drinking thereof, both as a Cure and Preſervative, as a moſt effectual Medicine to remove the ſhooting Pains that precede a Cancer, and alſo to cure the Cancer itſelf, without Amputation. Cancerous and ſore Breaſts are ſuch cruel Caſes, occaſioned by ſo many internal Cauſes, as well as outward Accidents, that it is a neceſſary Piece of Humanity, to contribute all we can to the Prevention and Cure thereof.

In the King's Evil, Leproſy, and fouleſt Caſes, Tar-Water cannot be too much recommended. The poor Vagabonds of *Ireland*, are many of them infected and eaten up with the foul Diſeaſe, which with them paſſeth for a Canker, as they call it. Several Inſtances of extraordinary Cures have been performed on ſuch Perſons, by drinking Tar-Water copiouſly, for ſome Weeks or Months together, without Confinement or other Reſtraint, than that of a regular cool Diet. It is indeed a Specific, both for this and all other Taints and Impurities of the Blood.

An Extract of *Siris* was made, and Accounts of the Effects of Tar-Water were reprinted in *America*, in which Continent, as well as in the Iſlands, much Uſe hath been made thereof, particularly by thoſe who poſſeſs great Numbers of Slaves: Of this I have been informed by Letters, and by Word of Mouth, from Perſons belonging to thoſe Parts, who have aſſured me of the extenſive and ſucceſsful Uſe of this Medicine in many Caſes, and more eſpecially in the moſt inveterate Kinds of the foul Diſeaſe.

I need

I need not ſay how dearly they purchaſe Health who obtain it by Salivation, and yet long and ſevere as that Courſe is, it is often unſucceſsful. There are Inſtances of ſuch as having paſſed through it with much Miſery and Patience, have been afterwards cured by the ſimple Uſe of Tar-Water.

The King's Evil, ſo lothſom in its Symptoms and Effects, and withal ſo difficult, if at all poſſible, to cure by any other Method, is moſt ſurely and eaſily cured by the Tar-Water, even when the Patient is far gone, even when he derives it from his Anceſtors. A Quart *per diem* for a few Months, I have known to cure the moſt deplorable and abandoned Caſes.

How many wealthy Families, otherwiſe at their Eaſe, are corrupted with this Taint in their Blood? How many want Heirs and Husbands, through this odious Malady? A Specific for this Diſeaſe alone, would be juſtly eſteemed a moſt valuable Secret, and the plenty and cheapneſs of the Medicine ought not in Reaſon to make it leſs eſteemed.

Salivating, Bleeding, and Purging, are attended with great Hardſhips and Inconveniencies (even where the Patient recovers) reducing the Strength and Spirits of thoſe who uſe them, whereas Tar-Water greatly adds to both.

In Fractures and Wounds, a Quart or two drank daily, while the Patient is under Cure, doth very much aſſuage the Pain and promote his Recovery, both as by its balſamic Nature it diſpoſeth the Parts to heal, and alſo as it leſſens if not totally prevents the Fever.

A poor Boy in *Cloyne*, having fallen from a Tree, broke both Arm and Wriſt. This Accident was concealed or neglected for two or three Weeks; he was then put under the Care of a skilful Bone-

ſetter,

ſetter, who finding the Bones knit and grown crooked, and that it would be neceſſary to break them again, in order to ſet them right, and withal conſidering the hot Seaſon of the Year (in *July*) he apprehended his Patient's being thrown into a Fever that might prove fatal. But the Boy being made to drink copiouſly of Tar-Water, this prevented or leſſened the Fever in ſuch ſort, that the Bones were broke and ſet again, and the Cure proceeded as eaſily and ſpeedily as could be wiſhed.

I have known ſeveral Inſtances of Bruiſes and Wounds cured by Tar-Water. A Perſon in my Neighbourhood ran over by a Horſe was much bruiſed, and cured only by drinking Tar-Water. Another knocked down with a Mallet, thereupon thrown into a violent Fever, and given for dead; another wounded with an Axe, ſo that his Life was thought in danger, were both recovered by the Uſe of Tar-Water; which, as it is ſovereign againſt Gangrenes and Fevers, hath great Succeſs in all Sorts of Wounds, Contuſions, and Fractures, being taken throughout the whole chirurgical Proceſs, along with whatſoever other Methods or Remedies are applied.

Tar-Water operates variouſly. In Dropſies and Bruiſes it hath been known to work by purging. The ſtronger Kind being uſed as a Waſh, is good againſt ulcerous Eruptions. But in all Caſes where the Lotion is uſed, I believe the drinking of Tar-Water might alone ſuffice, albeit the Sores may be longer withering and drying away.

There is a certain Age or Time of Life, when the female Sex runs no ſmall Riſk from the ceaſing of their natural Evacuations. In this Caſe Tar-Water is a good Preſervative, purifying the Blood, and clearing it from that cancerous Tendency, which it is ſometimes ſubject to, about that time. I take it

to be a Specific in all cancerous Caſes, even the bleeding Cancer, eſteemed incurable by Phyſicians, hath been cured by Tar-Water.

In Diſeaſes peculiar to Women it is of no ſmall Uſe. Several who had ſuffered much by Accidents in Child-bearing, have found themſelves relieved by Tar-Water. In all Sorts of Tumours, Wens, and præternatural Excreſcences, it hath been found an excellent Remedy.

Many dangerous Symptoms, and even ſudden Death are often owing to a Polypus, in ſome or other of the Veſſels, through which the Blood circulates, than which it ſeems there is no inward Cauſe of Death or Diſeaſe more to be dreaded and guarded againſt; how many drop down dead in our Streets, or at Table, or in the midſt of Buſineſs or Diverſions? how many are found dead in their Beds?

Tremors, Palpitations of the Heart, irregular Pulſes, Apoplexies, ſudden Deaths, often proceed from a ſlow, ſtagnating, interrupted Motion, or ſtoppage of the Blood, in its Circulation through the Body; and there ſeemeth to be no Cauſe ſo certainly productive of obſtructed Circulation, as the Polypus, a Caſe, perhaps, much more frequent than is commonly imagined. *Morgagni*, the celebrated Profeſſor at *Padua*, and moſt eminent Anatomiſt, who was ſuppoſed to have diſſected more human Bodies than any Man living, aſſured me, above thirty Years ago, that in the far greater Part of ſuch Bodies, he found Polypuſes, if not in the Ventricles of the Heart or larger Veſſels, yet in ſome other Veſſel or Cavity; to which he attributes many Diſorders, and which he ſuppoſed to be formed by the obſtructed Motion of the Blood. To prevent this, he diſſuaded from all tight Ligatures, eſpecially in Sleep, unbuttoning the Neck and Wriſt-bands of his Shirt every Night, a Practice he had

had learned (as he ſaid) from his Maſter, the famous *Malpighi*.

When the Circulation is once quite ſtopped, nothing can reſtore it, which would be the ſame thing as reſtoring a dead Man to Life, and in Proportion, as the Circulation of the Blood is obſtructed, the Body is diſordered. Total Obſtruction is Death; partial Obſtruction is Diſeaſe. The Polypus therefore is always hurtful, if not mortal. It is, indeed, matter of ſerious Reflexion, that we may probably carry about with us a Principle of Death, always at work within, and of a Nature ſo violent and ſudden in its Effects, ſo hard to come at, and ſo difficult to ſubdue.

It may well be thought at firſt View, a vain Undertaking, to attempt to diſſolve a fleſhy or membranous Subſtance, ſo latent and inacceſſible, by common Means or Medicines. But, as Tar-Water hath been undoubtedly known to diſſolve and diſperſe Wens, and other fleſhy or membranous Tumours, in the outward Parts of the Body *, having been drank and circulated with the Blood, it ſhould ſeem by a Parity of Reaſon, that it may alſo diſſolve and put an End to thoſe Concretions that are formed in the Ventricles of the Heart or Blood Veſſels, and ſo remove one great Cauſe of Apoplexies and ſudden Death; and what cures may prevent. I have been the longer on this Subject, for the ſake of many who lead ſickly Lives, as well as ſeveral who are ſnatched away by untimely Death.

Univerſally, in all Caſes where other Methods fail, I could wiſh this of Tar-Water was tried. It hath been ſometimes known, that the moſt inveterate Head-aches, and other nervous Diſorders,

* See the Effects of Tar-Water, Sect 228, and 229.

that would yield to no other Medicine, have been cured by a Courſe of Tar-Water, regularly and conſtantly purſued.

Whereſoever pure Blood or Plenty of Spirits are wanting, it may be concluded from manifold Experience, that Tar-Water is of ſingular Benefit. Several Perſons have acknowledged themſelves to be much fitter to go through Buſineſs or Study from the Uſe of it.

Nor is it only medicinal to human Kind: it is alſo of no ſmall uſe in the Curing of brute Animals. It hath been tried on ſeveral Kinds, particularly with great Succeſs in the late epidemical Diſtemper of our Horſes. And I have been credibly informed, that being drank in plenty, it hath recovered even a glandered Horſe, that was thought incurable.

And as it is of ſuch extenſive uſe, both to Man and Beaſt, it ſhould ſeem, that a Tub of Tar-Water conſtantly ſupplied in a Market-Town, would ſerve, in ſome ſort, for an Hoſpital. Many other Drugs are not eaſily got, this is every where plenty and cheap; many are of a doubtful Nature, this of known Innocence; others ſoon periſh, this laſts for Years, and is not the worſe for keeping. This, in ſhort, is a Medicine for the common People, being a ſafe and cheap Remedy, for ſuch as cannot afford to be long ſick, or to make uſe of coſtly Medicines.

A Patient who drinks Tar-Water, muſt not be alarmed at Puſtules or Eruptions in the Skin; theſe are good Symptoms, and ſhew the Impurities of the Blood to be caſt out. It is alſo not amiſs to obſerve, that, as Tar-Water by its active Qualities doth ſtir the Humours, entering the minuteſt Capillaries, and diſlodging Obſtructions, it may happen that this working ſhall ſometimes be felt in the Limbs,

or

or diſcharge itſelf in a Fit of the Gout, which, however diſagreeable, proves ſalutary.

I am credibly informed of ſeveral ſtrange Conveyances, which Tar-Water hath found out, whereby to diſcharge Impurities from the human Conſtitution. A Perſon who had been in a bad ſtate of Health above twenty Years, upon a Courſe of Tar-Water was thrown into a moſt extraordinary Fit of an Ague, and from that time recovered a good State of Health. An old Gentleman in the County of *Cork*, who for a long time had been a Valetudinarian, afflicted with many Infirmities, being adviſed to drink Tar-Water, found himſelf relieved, but it produced and ſoon cured a Pthiriaſis or louſy Diſtemper, in which the putrid Humours having diſcharged themſelves, left him quite ſound and healthy.

In a Courſe of Tar-Water, if any Diſorder happens from ſome other Cauſe, as from Cold, from the uſe of ſtrong Liquors, from a Surfeit, or ſuch like Accident, it would not be fair to impute it to Tar-Water; and yet this hath been ſometimes done.

The Effects of Vomiting occaſioned by Tar-Water are not to be apprehended. Some are diſcouraged from drinking becauſe their Stomachs cannot bear it. But when it takes a turn towards working upwards, Nature, by that very way, hath been often known to carry on the Cure. A worthy Gentleman, Member of Parliament, came into my Neighbourhood, in the Autumn of the Year 1750; he was cachectic and extremely reduced, ſo that his Friends thought him near his End. Upon his entering into a Courſe of Tar-Water, it produced a prodigious Vomiting, which weakened him much for the preſent; but perſiſting to continue the Uſe

thereof for about two Months, he was reſtored to his Health, Strength and Spirits.

Tar-Water is very diuretic, thereby preventing Stone and Gravel, and carrying off by Urine, thoſe Salts that might otherwiſe occaſion Fevers, Rheumatiſms, Dropſies, Head-aches, and many other Diſorders, if retained in the Blood. Hence, ſome have apprehended a Diabetes, from the continued Uſe thereof, but it is ſo far from cauſing a Diabetes, that it hath been known to cure that Diſorder.

The Conſtitution of a Patient ſometimes requireth during a Courſe of Tar-Water, that he take Water and Honey, alſo roſted Apples, ſtewed Prunes and other Diet of an opening Kind. A Hint of this is ſufficient. If the Reader now and then meets with ſome Remarks, contained in my former Writings on this Subject, he may be pleaſed to conſider, I had rather repeat than forget what I think uſeful to be known.

Some, endeavouring to diſcourage the Uſe of Tar-Water in *England*, have given out that it may indeed be ſerviceable in *Ireland*, where People live on ſuch low Diet as ſour Milk and Potatoes, but it cannot be of the ſame Service in *England*, where Men are accuſtomed to a more liberal and hearty Food; and indeed it muſt be owned, that the Peaſants in this Iſland, live but poorly, but no People in *Europe* live better (in the Senſe of Eating and Drinking) than our Gentry and Citizens; and from theſe the Inſtances of Cures by Tar-Water have been chiefly taken. Thoſe who would confine its Uſe to the moiſt Air and poor Diet of *Ireland*, may be aſſured that all over *Europe*, in *France*, and *Germany*, *Italy*, *Portugal*, and *Holland*, Tar-Water works the ſame Effects. In both *North* and *South*, in *Weſt* and *Eaſt-Indies*, it hath been

uſed

uſed and continues to be uſed with great Succeſs. It hath reached all our Colonies both on the Continent and the Iſlands, and many Barrels of Tar-Water have been ſent from *Amſterdam* to *Batavia*; of all which I have had authentic Accounts. But its Uſe is no where more conſpicuous than at Sea, in curing that Plague of ſea-faring Perſons, the Scurvy, as was found in the late Attempt to diſcover a north-weſt Paſſage; and (as I doubt not) will be found as oft as it is tried. Every Ship in his Majeſty's Navy ſhould always have a Veſſel of Tar-Water upon Deck, for the Uſe of the Sailors, both in the Scurvy and other Maladies.

It is indeed a Medicine equally calculated for all Climates, for Sea and Land, for rich and poor, high and low Livers; being, as hath been elſewhere mentioned, a Cordial which doth not heat; a peculiar Privilege this, and of excellent Uſe. That it is a Cordial, is manifeſt from its cheering and enlivening Quality, and that it is not heating, is as manifeſt, from its ſingular Uſe in all Caſes where the Blood is inflamed. As this Medicine imparts a genial friendly Warmth, ſuited to the human Conſtitution, thoſe who paſs through a Courſe of Tar-Water, would do well not to increaſe ſuch friendly Warmth to an inflaming Heat, by a wrong Regimen of high-ſeaſoned Food and ſtrong Liquors, which are not wanted by the Drinkers of Tar-Water. There is a certain Degree of Heat neceſſary to the Well-being and Life of Man. More than this will be uneaſy, and this Uneaſineſs indicates a proper Choice of Diet.

I have myſelf drank above a Gallon of Tar-Water in a few Hours, and been cooled and recovered from a Fever by it. So many Inſtances of the ſame Nature I have known, as would make it evident to any unprejudiced Perſon, that Tar-

Water is a cooling Medicine; of which Truth I am as thoroughly convinced, as it is poſſible to be of any Theorem in Phyſic or natural Science.

The Unſucceſsfulneſs of other Methods, ſhould rather be an Encouragement than a Bar to the Trial of Tar-Water. A young Lady, Daughter to a worthy Gentleman near *Cork*, had been long afflicted with a grievous Pain in her Side, and having had the beſt Advice that could be got, was not relieved until ſhe drank Tar-Water, which quite removed her Pain. Some time after ſhe was again ſeized with the ſame Diſorder, but returning to the Uſe of Tar-Water, ſhe grew well and ſtill continues ſo.

A Woman turned out of the Infirmary at *Cork*, as incurable, becauſe ſhe would not ſubmit to the cutting off her Leg, came to *Cloyne*, where ſhe continued half a Year drinking Tar-Water, and living upon Bread and Milk, by which Courſe ſhe recovered, and went to Service.

There is at preſent, while I am writing, a moſt remarkable Caſe here at *Cloyne*, of a poor Soldier in a Dropſy, whoſe Belly was ſwoln to a moſt immoderate Size. He ſaid he had been five Months in an Hoſpital at *Dublin*, and having tried other Methods in vain, left it to avoid being tapped. It is a Fortnight ſince he came to *Cloyne*, during which Time he hath drunk two Quarts of Tar-Water every Day. His Belly is now quite reduced: his Appetite and Sleep which were gone are reſtored: he gathers Strength every Moment: and he who was deſpaired of, ſeems to be quite out of Danger, both to himſelf, and to all who ſee him. It is remarkable, that upon drinking the Tar-Water, he voided ſeveral Worms of a very extraordinary Size. This Medicine, which is obſerved to make ſome Perſons coſtive, is to hydropic Patients a ſtrong

Purge,

Purge. The preſent is but one of ſeveral Inſtances, wherein the Dropſy hath been cured by Tar-Water; which I never knew to fail in any Species of that Malady.

I am very credibly informed, that an aged Clergyman of *Maidſtone* in *Kent*, being reduced to the laſt Extremity by the Gout in his Stomach, after having tried ſtrong Liquors, and the Methods uſual in that Caſe without Succeſs, betook himſelf to drink a vaſt Quantity of warm Tar-Water, ſtill repleniſhing and letting it take its Courſe; by which it pleaſed God to deliver him from the Jaws of Death.

A Gentleman in the County of *Clare*, near *Ennis*, had a Fever and Pleuriſy, and Inflammation of the Lungs, being at the laſt Extremity, and given over by two Phyſicians, he was adviſed to drink Tar-Water, which he did, eight Quarts. Next Morning one of the Doctors asking at what Hour his Patient died? to his great Surpriſe found he was recovered. This I had from a Parliament-Man his Neighbour.

When the yellow Fever (as it was called) raged in the *Weſt-Indies*, the Negroes, with a Tub of Tar-Water in their Quarters, did well: but ſome of the better Sort miſcarried, among whom the Phyſician himſelf lay at the Point of Death; but his Brother recovered him by pouring down his Throat in Spoonfuls, ſome of the ſame Liquor that recovered the Negroes. The Fact was related to me by a Gentleman who was then in the Iſland of *St. Chriſtopher's*, and knew it to be true.

A Phyſician himſelf, not long ſince aſſured me, he had cured an Ulcer in the Bladder, by ordering his Patient to drink Tar-Water, when he had tried all other Methods in vain, and thought the Caſe incurable

But

But it would be endleſs to relate the Effects of Tar-Water, in deſperate Caſes. The Recovery of Mrs. *Wilſon*, Daughter to the late Biſhop of *London*, from a lingering hopeleſs Diſorder, was a noted Caſe, and atteſted to by his Lordſhip. I have even been informed upon good Authority, of two or three Inſtances, wherein Perſons have been recovered by Tar-Water, after they had Rattles in the Throat.

In certain Caſes, a ſmaller Quantity of Tar-Water hath proved ineffectual, when a larger hath perfected the Cure. A Woman of *Cloyne* got cold after Child-bearing, which occaſioned a great Pain in her Thigh, Swelling alſo and Redneſs; ſhe continued in great Torment above three Weeks. She then began to drink Tar-Water, but not drinking much ſhe did not perceive much good; and when there was not any Hopes of her Life, ſhe was perſuaded to try what a Gallon a Day might do; upon this ſhe grew better, the Swelling broke and ran; no Dreſſing was uſed but Tar, and no Waſhing but Tar-Water, until ſhe was quite recovered.

In Ailments of an odd and untried Nature, it may be worth while to try Tar-Water. In Proof of this many Inſtances might be given. A Gentleman with a wither'd Arm had it reſtored by drinking Tar-Water. Another who, by running his Head againſt a Poſt, had a Concuſſion of the Brain attended with very bad Symptoms, recovered by drinking Tar-Water after other Medicines had failed. In my own Neighbourhood, one had loſt the uſe of his Limbs by Poiſon, another had been bitten by a mad Aſs; theſe Perſons drank Tar-Water, and their Cure was attributed to it.

When Tar-Water is copiouſly drank in Fevers, the great Danger to be guarded againſt, is an exceſſive Flow of Spirits, which excites the Patient to

talk

talk and divert himſelf with Company, which may produce a Relapſe; of this I have known fatal Effects.

If in a Courſe of Tar Water the Patient ſhould find himſelf heated, let him abſtain from or leſſen his Doſe of ſpirituous and fermented Liquors; for Tar-Water alone never heats.

In chronical Diſorders it is not adviſeable, to break off a Courſe of Tar-Water at once, but rather to diminiſh the Quantity by Degrees.

The Acid alone hath not the medicinal Virtues of Tar-Water. This is agreeable to Reaſon and Experience, as well as the Opinion of the ableſt Judges. Doctor *Linden* juſtly obſerves, "that when "the empyreumatic Oil is entirely ſeparated from "the Acid, it is not in any Shape ſuperior to any "other diſtilled Acids or Vinegars whatſoever." *Treatiſe on Selter Water*, p. 307.

* That extraordinary Virtues ſhould be contained in Tar-Water, will not ſeem ſtrange, if we conſider that Pitch is nothing elſe but hardened Tar, or Tar

* Something of this Nature hath been long expected, and hoped for, if we may credit that learned Chymiſt Dr. *Linden*, "at laſt (ſaith he) the long delayed Wiſhes of the "moſt eminent Men of the Faculty are fulfilled, in the B. of "*C—yne*'s Diſcovery." See *Treatiſe on Selter Water*, p. 303. Again (ſpeaking of empyreumatic Oils of Plants) he hath theſe Words, "There has always prevailed a Notion among "the Chymiſts, and particularly with *Paracelſus* and his Fol- "lowers, that in thoſe Oils there lay a great Secret undiſ- "covered. This Notion was occaſioned by the ſtrange "Effects which a ſmall Quantity thereof hath upon the human "Machine. Several have been very diligent to diſcover this "Secret, and to find out a Method to adminiſter theſe Oils "with Safety; yet nothing was performed ſalutary, until the "B. of *C.* diſcovered to us the Tar-Water, to him alone we "are indebted, for rendering the empyreumatic Oils a ſafe "Medicine, in every reſpect." *Ibid.* p. 302.

drained

drained of its Moiſture; and that an extrraordinary Quantity of Light is retained in the Subſtance of Pitch, as appears from certain Electrical Experiments, which, having been made ſince, ſeem not a little to confirm what had before been ſuggeſted in *Siris*.

AN

A N

E S S A Y

Towards preventing the RUIN of

GREAT-BRITAIN.

Avaritia fidem, probitatem, cæteraſque artes bonas ſubvertit: pro his ſuperbiam, crudelitatem, deos negligere, omnia venalia habere, edocuit.

SALLUST.

Ii qui per largitionem magiſtratus adepti ſunt, dederunt operam ut ita poteſtatem gererent, ut illam lacunam rei familiaris explerent.

CICERO.

Omnes aut de honoribus ſuis, aut de præmiis pecuniæ, aut de perſequendis inimicis agebant.

CÆSAR.

Firſt Printed in *London*, A. D. MDCCXXI.

AN

ESSAY, &c.

WHETHER the Proſperity that preceded, or the Calamities that ſucceed the South Sea Project have moſt contributed to our undoing, is not ſo clear a Point as it is that we are actually undone, and loſt to all Senſe of our true Intereſt; nothing leſs than this could render it pardonable, to have Recourſe to thoſe old faſhioned trite Maxims concerning Religion, Induſtry, Frugality, and public Spirit, which are now forgotten, but if revived and put in practice, may not only prevent our final Ruin, but alſo render us a more happy and flouriſhing People than ever.

Religion hath in former Days been cheriſhed and reverenced by wiſe Patriots and Lawgivers, as knowing it to be impoſſible that a Nation ſhould thrive and flouriſh without Virtue, or that Virtue ſhould ſubſiſt without Conſcience, or Conſcience without Religion: inſomuch that an Atheiſt or Infidel was looked on with Abhorrence, and treated as an Enemy to his Country. But in theſe wiſer Times, a cold Indifference for the national Religion, and indeed for all Matters of Faith and divine Worſhip, is thought good Senſe. It is even become faſhionable to decry Religion; and that little Talent of Ridicule is applied to ſuch wrong Purpoſes, that

a good

a good Chriſtian can hardly keep himſelf in Countenance.

Liberty is the greateſt human Bleſſing that a virtuous Man can poſſeſs, and is very conſiſtent with the Duties of a good Subject and a good Chriſtian, but the preſent Age aboundeth with injudicious Patrons of Liberty, who not diſtinguiſhing between that and Licentiouſneſs, take the ſureſt Method to diſcredit what they would ſeem to propagate; for, in effect, can there be a greater Affront offered to that juſt Freedom of Thought and Action, which is the Prerogative of a rational Creature, or can any Thing recommend it leſs to honeſt Minds than under Colour thereof to obtrude Scurrility and Profaneneſs on the World? But it hath been always obſerved of weak Men, that they know not how to avoid one Extreme without running into another.

Too many of this Sort paſs upon vulgar Readers for great Authors, and Men of profound Thought, not on account of any Superiority either in Senſe or Stile, both which they poſſeſs in a very moderate Degree, nor of any Diſcoveries they have made in Arts and Sciences, which they ſeem to be little acquainted with: but purely becauſe they flatter the Paſſions of corrupt Men, who are pleaſed to have the Clamours of Conſcience ſilenced, and thoſe great Points of the Chriſtian Religion made ſuſpected, which withheld them from many Vices of Pleaſure and Intereſt, or made them uneaſy in the Commiſſion of them.

In order to promote that laudable Deſign of effacing all Senſe of Religion from among us, they form themſelves into Aſſemblies, and proceed with united Counſels and Endeavours; with what Succeſs, and with what Merit towards the Public, the Effect too plainly ſhews; I will not ſay, theſe Gentlemen

Gentlemen have formed a direct Deſign to ruin their Country, or that they have the Senſe to ſee half the ill Conſequences, which muſt neceſſarily flow from the ſpreading of their Opinions, but the Nation feels them, and it is high time the Legiſlature put a ſtop to them.

I am not for placing an invidious Power in the Hands of the Clergy, or complying with the narrowneſs of any miſtaken Zealots, who ſhould incline to perſecute Diſſenters: but whatever Conduct, common Senſe, as well as Chriſtian Charity obligeth us to uſe, towards thoſe who differ from us in ſome Points of Religion, yet the public Safety requireth, that the avowed Contemners of all Religion ſhould be ſeverely chaſtiſed, and perhaps it may be no eaſy matter to aſſign a good Reaſon why Blaſphemy againſt God ſhould not be inquired into, and puniſhed with the ſame Rigour as Treaſon againſt the King.

For though we may attempt to patch up our Affairs, yet it will be to no Purpoſe, the Finger of God will unravel all our vain Projects, and make them Snares to draw us into greater Calamities, if we do not reform that ſcandalous Libertiniſm which (whatever ſome ſhallow Men may think) is our worſt Symptom and the ſureſt Prognoſtic of our Ruin.

Induſtry is the natural ſure Way to Wealth; this is ſo true, that it is impoſſible an induſtrious free People ſhould want the Neceſſaries and Comforts of Life, or an idle enjoy them under any Form of Government. Money is ſo far uſeful to the Public, as it promoteth Induſtry, and Credit having the ſame Effect, is of the ſame Value with Money; but Money or Credit circulating through a Nation from hand to hand without producing Labour and Induſtry in the Inhabitants, is direct Gaming.

It is not impoſſible for cunning Men to make ſuch plauſible Schemes, as may draw thoſe who are leſs skilful into their own and the public Ruin. But ſurely there is no Man of Senſe and Honeſty, but muſt ſee and own, whether he underſtands the Game or not, that it is an evident Folly for any People, inſtead of proſecuting the old honeſt Methods of Induſtry and Frugality, to ſit down to a public Gaming-table, and play off their Money one to another.

The more Methods there are in a State for acquiring Riches without Induſtry or Merit, the leſs there will be of either in that State; this is as evident as the Ruin that attends it. Beſides, when Money is ſhifted from hand to hand in ſuch a blind fortuitous Manner, that ſome Men ſhall from nothing in an inſtant acquire vaſt Eſtates, without the leaſt Deſert; while others are as ſuddenly ſtript of plentiful Fortunes, and left on the Pariſh by their own Avarice and Credulity, what can be hoped for on the one hand, but abandoned Luxury and Wantonneſs, or on the other, but extreme Madneſs and Deſpair.

In ſhort, all Projects for growing rich by ſudden and extraordinary Methods, as they operate violently on the Paſſions of Men, and encourage them to deſpiſe the ſlow moderate Gains that are to be made by an honeſt Induſtry, muſt be ruinous to the Public, and even the Winners themſelves will at length be involved in the public Ruin.

It is an eaſy matter to contrive Projects for the Encouragement of Iuduſtry; I wiſh it were as eaſy to perſuade Men to put them in Practice. There is no Country in Europe where there is ſo much Charity collected for the Poor, and none where it is ſo ill managed. If the Poor-tax was fixed at a Medium in every Pariſh, taken from a Calculation of

of the laſt ten Years, and raiſed for ſeven Years by Act of Parliament, that Sum (if the common Eſtimate be not very wrong) frugally and prudently laid out in Work-houſes, would for ever free the Nation from the Care of providing for the Poor, and at the ſame time conſiderably improve our Manufactures. We might by theſe means rid our Streets of Beggars, even the Children, the maimed and the blind, might be put in a way of doing ſomething for their Livelihood. As for the ſmall Number of thoſe, who by Age or Infirmities are utterly incapable of all Employment, they might be maintained by the Labour of others; and the Public would receive no ſmall Advantage from the Induſtry of thoſe, who are now ſo great a Burden and Expence to it.

The ſame Tax, continued three Years longer, might be very uſefully employed in making high Roads, and rendering Rivers navigable, two Things of ſo much Profit and Ornament to a Nation, that we ſeem the only People in *Europe* who have neglected them *. So that in the ſpace of ten Years the Public may be for ever freed from a heavy Tax, Induſtry encouraged, Commerce facilitated, and the whole Country improved, and all this only by a frugal honeſt Management, without raiſing one Peny extraordinary.

The Number of People is both Means and Motives to Induſtry; it ſhould therefore be of great uſe to encourage Propagation, by allowing ſome Reward or Privilege to thoſe who have a certain Number of Children; and on the other hand, enacting that the Public ſhall inherit half the unintailed Eſtates of all who die unmarried of either Sex.

* This was publiſhed before Turnpikes were erected.

Beſides the immediate End propoſed by the foregoing Methods, they furniſh Taxes upon Paſſengers, and dead Bachelors, which are in no ſort grievous to the Subject, and may be applied towards clearing the public Debt, which, all Mankind agree, highly concerneth the Nation in general, both Court and Country. *Cæſar* indeed, mentions it as a Piece of Policy, that he borrowed Money from his Officers to beſtow it on the Soldiers, which fixed both to his Intereſt; and though ſomething like this may paſs for Skill at certain Junctures in civil Government, yet if carried too far, it will prove a dangerous Experiment.

There is ſtill Room for Invention or Improvement in moſt Trades and Manufactures, and it is probable, that Præmiums given on that Account to ingenious Artiſts, would ſoon be re-paid an hundred-fold to the Public. No Colour is ſo much wore in *Italy*, *Spain*, and *Portugal* as Black; but our black Cloth is neither ſo laſting, nor of ſo good a Dye as the *Dutch*, which is the Reaſon of their ingroſſing the Profit of that Trade; this is ſo true, that I have known *Engliſh* Merchants abroad wear black Cloth of *Holland* themſelves, and ſell and recommend it as better than that of their own Country. It is commonly ſaid the Water of *Leyden* hath a peculiar Property for colouring Black, but it hath been alſo ſaid and paſſed current, that good Glaſſes may be made no where but at *Venice*, and there only in the Iſland of *Murano:* which was attributed to ſome peculiar Property in the Air; and we may poſſibly find other Opinions of that ſort to be as groundleſs, ſhould the Legiſlature think it worth while to propoſe Præmiums in the foregoing, or in the like Caſes of general Benefit to the Public; but I remember to have ſeen, about ſeven Years ago, a Man pointed at in a Coffee-Houſe, who (they ſaid) had

had firſt introduced the right ſcarlet Dye among us, by which the Nation in general, as well as many private Perſons, have ſince been great Gainers though he was himſelf a Beggar, who, if this be true, deſerved an honourable Maintenance from the Public.

There are alſo ſeveral Manufactures which we have from abroad, that may be carried on to as great Perfection here as elſewhere. If it be conſidered that more fine Linen is wore in *Great-Britain* than in any other Country of *Europe*, it will be difficult to aſſign a Reaſon why Paper may not be made here as good, and in the ſame Quantity, as in *Holland*, or *France*, or *Genoa*. This is a Manufacture of great Conſumption, and would ſave much to the Public. The like may be ſaid of Tapeſtry, Lace, and other Manufactures, which is ſet on foot in cheap Parts of the Country, would employ many Hands, and ſave Money to the Nation, as well as bring it from abroad. Projects for improving old Manufactures, or ſetting up new ones, ſhould not be deſpiſed in a trading Country, but the making them Pretences for Stockjobbing hath been a fatal Impoſition.

As Induſtry dependeth upon Trade, and this, as well as the public Security, upon our Navigation, it concerneth the Legiſlature to provide, that the Number of our Sailors do not decreaſe, to which it would very much conduce, if a Law were made prohibiting the Payment of Sailors in foreign Parts; for it is uſual with thoſe on board Merchant-Men as ſoon as they ſet foot on Shore to receive their Pay, which is ſoon ſpent in riotous Living; and when they have emptied their Pockets, the Temptation of a Piſtole preſent Money, never faileth to draw them into any foreign Service. To this, (if I may credit the Information I have had from ſome

Engliſh Factors abroad) it is chiefly owing, that the *Venetians*, *Spaniards*, and others, have ſo many *Engliſh* on board their Ships; ſome Merchants indeed and Maſters of Veſſels may make a Profit in defrauding thoſe poor Wretches when they pay them in ſtrange Coin (which I have been aſſured often amounts to twelve Pence in the Crown) as well as in ridding themſelves of the Charge of keeping them when they ſell their Ships, or ſtay long in Port, but the Public loſe both the Money and the Men; who, if their Arrears were to be cleared at home, would be ſure to return, and ſpend them in their own Country: It is a Shame this Abuſe ſhould not be remedied.

Frugality of Manners is the Nouriſhment and Strength of Bodies politic. It is that by which they grow and ſubſiſt, until they are corrupted by Luxury; the natural Cauſe of their Decay and Ruin. Of this we have Examples in the *Perſians*, *Lacedæmonians*, and *Romans*: not to mention many later Governments which have ſprung up, continued a while, and then periſhed by the ſame natural Cauſes. But theſe are, it ſeems, of no uſe to us; and, in ſpite of them, we are in a fair Way of becoming ourſelves, another uſeleſs Example to future Ages.

Men are apt to meaſure national Proſperity by Riches, it would be righter to meaſure it by the Uſe that is made of them. Where they promote an honeſt Commerce among Men, and are Motives to Induſtry and Virtue, they are without doubt of great Advantage; but where they are made (as too often happens) an Inſtrument to Luxury, they enervate and diſpirit the braveſt People. So juſt is that Remark of *Machiavel*, that there is no Truth in the common Saying, Money is the Nerves of War; and though we may ſubſiſt tolerably for a Time among corrupt Neighbours, yet if ever we

have

have to do with a hardy, temperate, religious Sort of Men, we ſhall find to our Coſt, that all our Riches are but a poor Exchange for that Simplicity of Manners which we deſpiſe in our Anceſtors. This ſole Advantage hath been the main Support of all the Republics that have made a Figure in the World; and perhaps it might be no ill Policy in a Kingdom to form itſelf upon the Manners of a Republic.

Simplicity of Manners may be more eaſily preſerved in a Republic than a Monarchy; but if once loſt, may be ſooner recovered in a Monarchy, the Example of a Court being of great Efficacy, either to reform or to corrupt a People; that alone were ſufficient to diſcountenance the wearing of Gold or Silver, either in Cloaths or Equipage, and if the ſame were prohibited by Law, the ſaving ſo much Bullion would be the ſmalleſt Benefit of ſuch an Inſtitution; there being nothing more apt to debaſe the Virtue and good Senſe of our Gentry of both Sexes, than the trifling Vanity of Apparel, which we have learned from *France*, and which hath had ſuch viſible ill Conſequences on the Genius of that People. Wiſer Nations have made it their Care to ſhut out this Folly by ſevere Laws and Penalties, and its ſpreading among us can forbode no good, if there be any Truth in the Obſervation of one of the Ancients, that the direct Way to ruin a Man is to dreſs him up in fine Cloaths.

It cannot be denied that Luxury of Dreſs giveth a light Behaviour to our Women, which may paſs for a ſmall Offence, becauſe it is a common one, but is in truth the Source of great Corruptions. For this very Offence the Prophet *Iſaiah* denounced a ſevere Judgment againſt the Ladies of his Time. I ſhall give the Paſſage at length; ‘ Moreover, the ‘ LORD ſaith, becauſe the Daughters of *Zion* are

'haughty, and walk with ſtretched forth Necks 'and wanton Eyes, walking and mincing as they 'go, and making a Tinkling with their Feet; 'therefore the LORD will ſmite with a Scab the 'Crown of the Head of the Daughters of *Zion*, 'and the LORD will diſcover their ſecret Parts. In 'that Day the LORD will take away the Bravery 'of their tinkling Ornaments about their Feet, and 'their Cauls, and their round Tires like the Moon, 'the Chains, and the Bracelets, and the Mufflers, 'the Bonnets, and the Ornaments of the Legs, and 'the Head-bands, and the Tablets, and the Ear-'rings, the Rings, and Noſe-jewels, the change-'able Suits of Apparel, and the Mantles, and the 'Wimples, and the criſping Pins, the Glaſſes, and 'the fine Linen, and the Hoods and the Vails. 'And it ſhall come to paſs that inſtead of a ſweet 'Smell there ſhall be a Stink; and inſtead of a 'Girdle a Rent; and inſtead of well-ſet Hair, Bald-'neſs; and inſtead of a Stomacher, a Girding of 'Sackcloth; and Burning inſtead of Beauty:' The Scab, the Stench, and the Burning are terrible peſtilential Symptoms, and our Ladies would do well to conſider, they may chance to reſemble thoſe of *Zion*, in their Puniſhment as well as their Offence.

But Dreſs is not the only Thing to be reformed, ſumptuary Laws are uſeful in many other Points. In former Times the natural Plainneſs and good Senſe of the *Engliſh* made them leſs neceſſary. But ever ſince the luxurious Reign of King *Charles* the ſecond, we have been doing violence to our Natures, and are by this time ſo much altered for the worſe, that it is to be feared, the very ſame Diſpoſitions that make them neceſſary, will for ever hinder them from being enacted or put in Execution.

A private Family in difficult Circumſtances, all Men agree, ought to melt down their Plate, walk on Foot, retrench the Number of their Servants, wear neither Jewels nor rich Cloaths, and deny themſelves expenſive Diverſions; and why not the Public? had any Thing like this been done, our Taxes had been leſs, or which is the ſame thing, we ſhould have felt them leſs. But it is very remarkable, that Luxury was never at ſo great a Height, nor ſpread ſo generally through the Nation, as during the Expence of the late Wars, and the heavy Debt that ſtill lieth upon us.

This Vice draweth after it a Train of Evils which cruelly infeſt the Public; Faction, Ambition, Envy, Avarice, and that of the worſt kind, being much more hurtful in its Conſequences, though not ſo infamous as Penury. It was the great Art of Cardinal *Richelieu*, by encouraging Luxury and Expence to impoveriſh the *French* Nobility, and render them altogether dependent on the Crown, which hath been ſince very ſucceſsfully effected. Theſe and many more Conſiderations ſhew the Neceſſity there is for ſumptuary Laws, nor can any thing be ſaid againſt them in this Iſland, which might not with equal Force be objected in other Countries, which have nevertheleſs judged the public Benefit of ſuch Inſtitutions, to be of far greater Importance than the ſhort Sufferings of a few, who ſubſiſt by the Luxury of others.

It is evident, that old Taxes may be better born, as well as new ones raiſed by ſumptuary Laws judiciouſly framed, not to damage our Trade, but retrench our Luxury. It is evident, that for want of theſe, Luxury (which, like the other Faſhions, never faileth to deſcend) hath infected all Ranks of People, and that this enableth the *Dutch* and *French* to underſell us, to the great Prejudice of our

Traffic

Traffic. We cannot but know that in our preſent Circumſtances, it ſhould be our Care, as it is our Intereſt to make Poverty tolerable; in ſhort we have the Experience of many Ages to convince us, that a corrupt luxurious People muſt of themſelves fall into Slavery, although no Attempt be made upon them. Theſe and the like obvious Reflections ſhould, one would think, have forced any People in their Senſes upon frugal Meaſures.

But we are doomed to be undone. Neither the plain Reaſon of the Thing, nor the Experience of paſt Ages, nor the Examples we have before our Eyes, can reſtrain us from imitating, not to ſay ſurpaſſing, the moſt corrupt and ruined People, in thoſe very Points of Luxury that ruined them. Our Gaming, our Operas, our Maskerades, are, in ſpite of our Debts and Poverty, become the Wonder of our Neighbours. If there be any Man ſo void of all Thought and common Senſe, as not to ſee where this muſt end, let him but compare what *Venice* was at the League of *Cambray*, with what it is at preſent, and he will be convinced, how truly thoſe faſhionable Paſtimes are calculated to depreſs and ruin a Nation.

But neither *Venice* nor *Paris*, nor any other Town in any Part of the World, ever knew ſuch an expenſive ruinous Folly as our Maskerade. This alone is ſufficient to inflame and ſatisfy the ſeveral Appetites for Gaming, Dreſſing, Intriguing, luxurious Eating and Drinking. It is a moſt skilful Abridgment, the very Quinteſſence, the abſtract of all thoſe ſenſeleſs Vanities, that have ever been the Ruin of Fools and Deteſtation of wiſe Men. And all this under the Notion of an elegant Entertainment, hath been admitted among us; though it be in truth a Contagion of the worſt Kind. The Plague, dreadful as it is, is an Evil of ſhort duration;

duration; Cities have often recovered and flouriſhed after it; but when was it known that a People broken and corrupt by Luxury recovered themſelves? not to ſay, that general Corruption of Manners never faileth to draw after it ſome heavy Judgment of War, Famine, or Peſtilence. Of this we have a freſh Inſtance in one of the moſt debauched Towns of *Europe* *, and no Body knows how ſoon it may be our own Caſe. This elegant Entertainment is indeed ſuſpended for the preſent, but there remains ſo ſtrong a Propenſion towards it, that, if the Wiſdom of the Legiſlature does not interpoſe, it will ſoon return with the additional Temptation of having been forbid for a Time. It were ſtupid and barbarous to declaim againſt keeping up the Spirit of the People by proper Diverſions, but then they ſhould be proper, ſuch as poliſh and improve their Mind, or increaſe the Strength and Activity of their Bodies; none of which Ends are anſwered by the Maskerade, no more than by thoſe *French* and *Italian* Follies, which, to our Shame, are imported and encouraged at a Time, when the Nation ought to be too grave for ſuch Trifles.

It is not to be believed, what Influence public Diverſions have on the Spirit and Manners of a People. The *Greeks* wiſely ſaw this, and made a very ſerious Affair of their public Sports. For the ſame Reaſon, it will perhaps ſeem worthy the Care of our Legiſlature, to regulate the public Diverſions, by an abſolute Prohibition of thoſe which have a direct Tendency to corrupt our Morals, as well as by a Reformation of the Drama; which, when rightly managed, is ſuch a noble Entertainment, and gave thoſe fine Leſſons of Morality and good

* *Marſeilles.*

Senſe

Senſe to the *Athenians* of old, and to our *Britiſh* Gentry above a Century ago; but for theſe laſt ninety Years, hath entertained us, for the moſt part, with ſuch wretched Things as ſpoil, inſtead of improving the Taſte and Manners of the Audience. Thoſe who are attentive to ſuch Propoſitions only, as may fill their Pockets, will probably ſlight theſe Things as Trifles below the Care of the Legiſlature. But I am ſure, all honeſt thinking Men muſt lament to ſee their Country run headlong into all thoſe luxurious Follies, which, it is evident, have been fatal to other Nations, and will undoubtedly prove fatal to us alſo, if a timely Stop be not put to them.

Public Spirit, that glorious Principle of all that is great and good, is ſo far from being cheriſhed or encouraged, that it is become ridiculous in this enlightened Age, which is taught to laugh at every Thing that is ſerious as well as ſacred. The ſame atheiſtical narrow Spirit, centring all our Cares upon private Intereſt, and contracting all our Hopes within the Enjoyment of this preſent Life, equally produceth a Neglect of what we owe to God and our Country. *Tully* hath long ſince obſerved, "that "it is impoſſible for thoſe, who have no Belief of "the Immortality of the Soul or a future State "of Rewards and Puniſhments, to ſacrifice their "particular Intereſts and Paſſions to the public "Good, or have a generous Concern for Poſte-"rity," and our own Experience confirmeth the Truth of this Obſervation.

In order therefore to recover a Senſe of public Spirit, it is to be wiſhed that Men were firſt affected with a true Senſe of Religion; *pro aris & focis*, having ever been the great Motive to Courage and Perſeverance in a public Cauſe.

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It would likewiſe be a very uſeful Policy, and warranted by the Example of the wiſeſt Governments, to make the natural Love of Fame and Reputation ſubſervient to promoting that noble Principle. Triumphal Arches, Columns, Statues, Inſcriptions, and the like Monuments of public Services, have in former Times been found great Incentives to Virtue and Magnanimity, and would probably have the ſame Effects on *Engliſhmen* which they have had on *Greeks* and *Romans.* And perhaps a Pillar of Infamy would be found a proper and exemplary Puniſhment in Caſes of ſignal public Villany, where the Loſs of Fortune, Liberty, or Life, are not proportioned to the Crime; or, where the Skill of the Offender, or the Nature of his Offence, may skreen him from the Letter of the Law.

Several of theſe are to be ſeen at *Genoa*, *Milan*, and other Towns of *Italy*, where it is the Cuſtom to demoliſh the Houſe of a Citizen, who hath conſpired the Ruin of his Country, or been guilty of any enormous Crime towards the Public, and in place thereof to erect a Monument of the Crime, and Criminal deſcribed, in the blackeſt manner. We have nothing of this ſort, that I know, but that which is commonly called the Monument, which in the laſt Age was erected for an Affair no way more atrocious than the modern unexampled Attempt * of Men eaſy in their Fortunes, and unprovoked by Hardſhips of any ſort, in cool Blood, and with open Eyes to ruin their native Country. This Fact will never be forgotten, and it were to be wiſhed that with it the public Deteſtation thereof may be tranſmitted to Poſterity, which would in ſome meaſure vindicate the Honour

* The *South-Sea* Project.

of

of the preſent, and be a uſeful Leſſon to future Ages.

Thoſe noble Arts of Architecture, Sculpture, and Paintings do not only adorn the Public, but have alſo an Influcnce on the Minds and Manners of Men, filling them with great Ideas, and ſpiriting them up to an Emulation of worthy Actions. For this Cauſe they were cultivated and encouraged by the *Greek* Cities, who vied with each other in building and adorning their Temples, Theatres, Porticos, and the like public Works, at the ſame Time that they diſcouraged private Luxury, the very Reverſe of our Conduct.

To propoſe the building a Parliament Houſe, Courts of Juſtice, Royal Palace, and other public Edifices, ſuitable to the Dignity of the Nation, and adorning them with Paintings and Statues, which may tranſmit memorable Things and Perſons to Poſterity, would probably be laughed at as a vain Affair, of great Expence, and little Uſe to the Public; and it muſt be owned, we have reduced ourſelves to ſuch Straits, that any Propoſition of Expence ſuiteth ill with our preſent Circumſtances. But how proper ſoever this Propoſal may be for the Times, yet it comes ſo properly into a Diſcourſe of public Spirit, that I could not but ſay ſomething of it. And at another Time it will not ſeem unreaſonable, if we conſider that it is no more than the wiſeſt Nations have done before us, that it would ſpirit up new Arts, employ many Hands, keep the Money circulating at home, and laſtly, that it would be a notable Inſtance of public Spirit, as well as a Motive to it.

The ſame noble Principle may be alſo encouraged by erecting an Academy of ingenious Men, whoſe Employment it would be to compile the Hiſtory of *Great-Britain*, to make Diſcourſes pro-

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per to inſpire Men with a Zeal for the Public, and celebrate the Memory of thoſe who have been Ornaments to the Nation, or done it eminent Service. Not to mention that this would improve our Language, and amuſe ſome buſy Spirits of the Age; which perhaps would be no ill Policy.

This is not without Example; for to ſay nothing of the *French* Academy, which is proſtituted to meaner Purpoſes, it hath been the Cuſtom of the *Venetian* Senate to appoint one of their Order to continue the Hiſtory of the Republic. This was introduced in the flouriſhing State of that People, and is ſtill in force. We fall ſhort of other Nations in the Number of good Hiſtorians, though no Nation in Chriſtendom hath produced greater Events, or more worthy to be recorded. The *Athenian* Senate appointed Orators to commemorate annually, thoſe who died in Defence of their Country, which Solemnity was performed at the Monuments erected in Honour of them by the Public; and the Panegyrics, compoſed by *Iſocrates* and *Pericles*, as well as many Paſſages in *Tully*, inform us with what Pleaſure the ancient Orators uſed to expatiate in Praiſe of their Country.

Concord and Union among ourſelves is rather to be hoped for, as an Effect of public Spirit, than propoſed as a Means to promote it. Candid, generous Men, who are true Lovers of their Country, can never be Enemies to one half of their Countrymen, or carry their Reſentment ſo far as to ruin the Public for the ſake of a Party. Now I have fallen upon the mention of our Parties, I ſhall beg leave to inſert a Remark or two, for the Service both of Whig and Tory, without entering into their reſpective Merits. Firſt, it is impoſſible for either Party to ruin the other, without involving themſelves and their Poſterity in the ſame Ruin.

Secondly,

Secondly, it is very feaſible for either Paty to get the better of the other, if they could firſt get the better of themſelves; and inſtead of indulging the little womaniſh Paſſions of Obſtinacy, Reſentment, and Revenge, ſteadily promote the true Intereſt of their Country, in thoſe great clear Points of Piety, Induſtry, Sobriety of Manners, and an honeſt Regard for Poſterity; which, all Men of Senſe agree, are eſſential to public Happineſs. There would be ſomething ſo great and good in this Conduct, as muſt neceſſarily overbear all Calumny and Oppoſition. But that Men ſhould act reaſonably, is rather to be wiſhed than hoped.

I am well aware, that to talk of public Spirit, and the Means of retrieving it, muſt to narrow ſordid Minds be matter of Jeſt and Ridicule, how conformable ſoever it be to right Reaſon, and the Maxims of Antiquity. Though one would think, the moſt ſelfiſh Man might ſee it was their Intereſt to encourage a Spirit in others, by which they, to be ſure, muſt be Gainers. Yet ſuch is the Corruption and Folly of the preſent Age, that a public Spirit is treated like Ignorance of the World, and want of Senſe; and all the Reſpect is paid to cunning Men, who bend and wreſt the public Intereſt to their own private Ends, that in other Times hath been thought due to thoſe who were generous enough to ſacrifice their private Intereſt to that of their Country.

Such Practices and ſuch Maxims as theſe muſt neceſſarily ruin a State. But if the contrary ſhould prevail, we may hope to ſee Men in Power prefer the public Wealth and Security to their own, and Men of Money make free Gifts, or lend it without Intereſt to their Country. This, how ſtrange and incredible ſoever it may ſeem to us, hath been often done in other States. And the

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natural *Engliſh* Temper conſidered, together with the Force of Example, no one can tell how far a Propoſal for a free Gift may go among the moneyed Men, when ſet on foot by the Legiſlature, and encouraged by the Example of two or three Men of Figure, who have the Spirit to do a generous Thing, and the Underſtanding to ſee it is every private Man's Intereſt to ſupport that of the Public.

If they who have their Fortunes in Money ſhould make a voluntary Gift, the Public would be eaſed, and at the ſame time maintain its Credit. Nor is a generous Love of their Country the only Motive that ſhould induce them to this. Common Equity requires, that all Subjects ſhould equally ſhare the public Burden. And common Senſe ſhews, that thoſe who are foremoſt in the Danger, ſhould not be the moſt backward in contributing to prevent it.

Before I leave this Subject, I cannot but take notice of that moſt infamous Practice of Bribery, than which nothing can be more oppoſite to public Spirit, ſince every one who takes a Bribe plainly owns, that he prefers his private Intereſt to that of his Country. This Corruption is become a national Crime, having infected the loweſt as well as the higheſt among us, and is ſo general and notorious, that, as it cannot be matched in former Ages, ſo it is to be hoped it will not be imitated by Poſterity.

This calls to mind another national Guilt, which we poſſeſs in a very eminent Degree; there being no Nation under the Sun, where ſolemn Perjury is ſo common, or where there are ſuch Temptations to it. The making Men ſwear ſo often in their own Caſes, and where they have an Intereſt to conceal the Truth, hath gradually wore off that awful Reſpect which was once thought due to an Appeal to Almighty God; inſomuch, that Men now a Days break their Faſt, and a Cuſtom-Houſe Oath

with the ſame Peace of Mind. It is a Policy peculiar to us, the obliging Men to perjure or betray themſelves, and hath had no one good Effect, but many very ill ones. Sure I am, that other Nations, without the hundredth Part of our Swearing, contrive to do their Buſineſs, at leaſt as well as we do. And perhaps our Legiſlature will think it proper to follow their Example. For whatever Meaſures are taken, ſo long as we lie under ſuch a Load of Guilt, as national Perjury and national Bribery, it is impoſſible we can proſper.

This poor Nation hath ſorely ſmarted of late, and to eaſe the preſent Smart, a ſudden Remedy (as is uſual in ſuch Caſes) hath been thought of. But we muſt beware not to miſtake an Anodyne for a Cure. Where the Vitals are touched, and the whole Maſs of Humours vitiated, it is not enough to eaſe the Part pained, we muſt look further, and apply general Correctives; otherwiſe the ill Humour may ſoon ſhew itſelf in ſome other Part.

The *South-Sea* Affair, how ſenſible ſoever, is not the original Evil, or the great Source of our Miſfortunes, it is but the natural Effect of thoſe Principles, which for many Years have been propagated with great Induſtry. And as a ſharp Diſtemper, by reclaiming a Man from Intemperance, may prolong his Life, ſo it is not impoſſible but this public Calamity that lies ſo heavy on the Nation may prevent its Ruin. It would certainly prove the greateſt of Bleſſings, if it ſhould make all honeſt Men of one Party; if it ſhould put Religion and Virtue in Countenance, reſtore a Senſe of public Spirit, and convince Men it is a dangerous Folly to purſue private Aims in Oppoſition to the Good of their Country, if it ſhould turn our Thoughts from Cozenage and Stock-jobbing, to Induſtry and frugal Methods of Life; in fine, if it ſhould revive

vive and inflame that native Spark of *Britiſh* Worth and Honour, which hath too long lain ſmothered and oppreſſed.

With this View I have, among ſo many Projects for remedying the ill State of our Affairs in a particular Inſtance, ventured to publiſh the foregoing general Hints, which as they have been thrown together from a Zeal for the public Good, ſo I heartily wiſh they may be regarded neither more nor leſs, than as they are fitted to promote that End.

Though it muſt be owned, that little can be hoped if we conſider the corrupt degenerate Age we live in. I know it is an old Folly to make peeviſh Complaints of the Times, and charge the common Failures of human Nature on a particular Age. One may nevertheleſs venture to affirm, that the preſent hath brought forth new and portentous Villanies, not to be paralleled in our own or any other Hiſtory. We have been long preparing for ſome great Cataſtrophe. Vice and Villany have by degrees grown reputable among us; our Infidels have paſſed for fine Gentlemen, and our venal Traitors for Men of Senſe, who knew the World. We have made a Jeſt of public Spirit, and cancelled all Reſpect for whatever our Laws and Religion repute ſacred. The old *Engliſh* Modeſty is quite worn off, and inſtead of bluſhing for our Crimes, we are aſhamed only of Piety and Virtue. In ſhort, other Nations have been wicked, but we are the firſt who have been wicked upon Principle.

The Truth is, our Symptoms are ſo bad, that notwithſtanding all the Care and Vigilance of the Legiſlature, it is to be feared the final Period of our State approaches. Strong Conſtitutions, whether politic or natural, do not feel light Diſorders. But, when they are ſenſibly affected, the Diſtemper is for the moſt part violent and of an ill Prognoſtic.

Free Governments like our own were planted by the *Goths* in moſt Parts of *Europe* ; and though we all know what they are come to, yet we ſeem diſpoſed rather to follow their Example, than to profit by it.

Whether it be in the Order of Things, that civil States ſhould have, like natural Products, their ſeveral Periods of Growth, Perfection, and Decay; or whether it be an Effect, as ſeems more probable, of human Folly, that as Induſtry produces Wealth, ſo Wealth ſhould produce Vice, and Vice Ruin.

God grant the Time be not near, when Men ſhall ſay, ' This Iſland was once inhabited by a religious, ' brave, ſincere People, of plain uncorrupt Manners, ' reſpecting inbred Worth rather than Titles and ' Appearances, Aſſertors of Liberty, Lovers of their ' Country, jealous of their own Rights, and unwill- ' ing to infringe the Rights of others; Improvers ' of Learning and uſeful Arts, Enemies to Luxury, ' tender of other Mens Lives, and prodigal of their ' own; inferior in nothing to the old *Greeks* or *Ro-* ' *mans*, and ſuperior to each of thoſe People in the ' Perfections of the other. Such were our Anceſtors ' during their Riſe and Greatneſs; but they de- ' generated, grew ſervile Flatterers of Men in ' Power, adopted Epicurean Notions, became venal, ' corrupt, injurious, which drew upon them the ' Hatred of God and Man, and occaſioned their ' final Ruin.'

A DISCOURSE

A

DISCOURSE

ADDRESSED TO

MAGISTRATES

AND

MEN in AUTHORITY.

OCCASIONED

By the enormous Licence, and Irreligion of the Times.

GALLIO *cared for none of thoſe Things.*
Acts, Ch. xviii. Ver. 17.

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A

DISCOURSE

ADDRESSED TO

MAGISTRATES, &c.

THE Pretenſions and Diſcourſe of Men, throughout theſe Kingdoms, would, at firſt View, lead one to think the Inhabitants were all Politicians; and yet, perhaps, political Wiſdom hath in no Age, or Country, been more talked of, and leſs underſtood. Licence is taken for the End of Government, and popular Humour for its Origin. No Reverence for the Law, no Attachment to the Conſtitution, little Attention to Matters of Conſequence, and great Altercation upon Trifles, ſuch idle Projects about Religion and Government, as if the Public had both to chooſe, a general Contempt of all Authority, divine and human, an Indifference about the prevailing Opinions, whether they tend to produce Order or Diſorder, to promote the Empire of God or the Devil: Theſe are the Symptoms that ſtrongly mark the preſent Age; and this could never have been the Caſe, if a Neglect of Religion had not made Way for it.

When the *Jews* accuſed *Paul* upon religious Matters and Points of their Law before *Gallio*, the *Roman* Magiſtrate; it is ſaid, that Gallio *cared for none of thoſe Things*. And, it is to be feared, there are not a few Magiſtrates in this Chriſtian Country who think with the ſame Indifference on the Subject of Religion. Herein, nevertheleſs, they judge amiſs, and are much wanting to their Duty. For, although it be admitted, that the Magiſtrate's peculiar Object, is the temporal Welfare of the State; yet, this will by no Means exclude a proper Care about the prevailing Notions and Opinions of Religion, which influence the Lives and Actions of Men, and have therefore a mighty Effect on the Public. Mens Behaviour is the Conſequence of their Principles. Hence it follows, that in order to make a State thrive and flouriſh, Care muſt be taken, that good Principles be propagated in the Minds of thoſe who compoſe it.

It would be vain to depend on the outward Form, the Conſtitution, and Structure of a State; while the Majority are ever governed by their inward Ways of thinking, which at Times will break out and ſhew themſelves paramount to all Laws and Inſtitutions whatſoever. It muſt be great Folly therefore to overlook Notions, as Matters of ſmall Moment to the State; while Experience ſhews there is nothing more important; and that a prevailing Diſorder in the Principles and Opinions of its Members, is ever dangerous to Society, and capable of producing the greateſt public Evils.

Man is an Animal, formidable both from his Paſſions and his Reaſon; his Paſſions often urging him to great Evils, and his Reaſon furniſhing Means to atchieve them. To tame this Animal, and make him amenable to Order, to inure him to a Senſe of Juſtice and Virtue, to withhold him from

from ill Courſes by Fear, and encourage him in his Duty by Hopes; in ſhort, to faſhion and model him for Society, hath been the Aim of civil and religious Inſtitutions, and in all Times, the Endeavour of good and wiſe Men. The apteſt Method for attaining this End, hath been always judged a proper Education.

If Mens Actions are an Effect of their Principles, that is, of their Notions, their Belief, their Perſuaſions; it muſt be admitted, that Principles early ſown in the Mind, are the Seeds which produce Fruit and Harveſt in the ripe State of Manhood. How lightly ſoever ſome Men may ſpeak of Notions; yet, ſo long as the Soul governs the Body, Mens Notions muſt influence their Actions, more or leſs, as they are ſtronger or weaker; and to Good or Evil, as they are better or worſe.

Our Notions and Opinions are a conſtant Check on our Appetites, and Balance to our Paſſions; and, although they may not in every Inſtance control and rule, yet they will never fail, ſtrongly to affect both the one and the other. What is it that bridles the impetuous Deſires of Men? That reſtrains them when they are driven by the moſt violent Paſſions? In a word, what is it that renders this World habitable, but the prevailing Notions of Order, Virtue, Duty and Providence? Some, perhaps, may imagine, that the Eye of the Magiſtrate alone is ſufficient to keep Mankind in Awe. But, if every Man's Heart was ſet to do all the Miſchief his Appetite ſhould prompt him to, as often as Opportunity and Secrecy preſented themſelves, there could be no Living in the World.

And although too many of thoſe intruſted with civil Power, in theſe our Days, may be ſaid with GALLIO, to *care for none of thoſe Things*; and many more who would paſs for Men of Judgment and

and Knowledge, may look on Notions early imbibed, before their Grounds and Reaſons are apprehended or underſtood, to be but mere Prejudices; yet this will detract nothing from their Truth and Uſefulneſs. To place this Matter in a due Light, I propoſe to ſhew, that a Syſtem of ſalutary Notions, is abſolutely neceſſary to the Support of every civil Conſtitution. I ſhall enforce this Point, by the Teſtimony of thoſe who are eſteemed the wiſeſt Men; and I ſhall make ſome Remarks on the modern prevailing Spirit, and the Tendency of the Maxims of our Times.

Order is neceſſary, not only to the Well-Being, but to the very Being of a State. Now, Order and Regularity in the Actions of Men, is not an Effect of Appetite or Paſſion, but of Judgment; and the Judgment is governed by Notions or Opinions. There muſt therefore, of Neceſſity, in every State, be a certain Syſtem of ſalutary Notions, a prevailing Set of Opinions, acquired either by private Reaſon and Reflexion, or taught and inſtilled by the general Reaſon of the Public, that is, by the Law of the Land. True it is, that where Men either cannot, or will not uſe their own Reaſon, think and examine for themſelves; in ſuch Caſe, the Notions taught or inſtilled into their Minds are embraced rather by the Memory, than the Judgment. Nor will it be any Objection to ſay, that theſe are Prejudices; inaſmuch as they are therefore, neither the leſs uſeful, nor the leſs true, although their Proofs may not be underſtood by all Men.

Prejudices are Notions, or Opinions, which the Mind entertains without knowing the Grounds and Reaſons of them, and which are aſſented to without Examination. The firſt Notions which take poſſeſſion of the Minds of Men, with regard to

Duties

Duties ſocial, moral, and civil, may therefore be juſtly ſtiled Prejudices. The Mind of a young Creature cannot remain empty; if you do not put into it that which is good, it will be ſure to receive that which is bad.

Do what you can, there will ſtill be a Bias from Education; and if ſo, is it not better this Bias ſhould lie towards Things laudable and uſeful to Society? This Bias ſtill operates, although it may not always prevail. The Notions firſt inſtilled, have the earlieſt Influence, take the deepeſt Root, and generally are found to give a Colour and Complexion to the ſubſequent Lives of Men, inaſmuch as they are in Truth, the great Source of human Actions. It is not Gold, or Honour, or Power, that move Men to act, but the Opinions they entertain of thoſe Things. Hence it follows, that if a Magiſtrate ſhould ſay, No Matter what Notions Men embrace, I will take heed to their Actions; therein he ſhews his Weakneſs; for ſuch as are Mens Notions, ſuch will be their Deeds.

For a Man to do, as he would be done by; to love his Neighbour as himſelf; to honour his Superiors; to believe that God ſcans all his Actions, and will reward or puniſh them; and to think, that he who is guilty of Falſhood, or Injuſtice, hurts himſelf more than any one elſe: Are not theſe ſuch Notions, and Principles, as every wiſe Governor, or Legiſlator, would covet above all Things, to have firmly rooted in the Mind of every Individual under his Care? This is allowed, even by the Enemies of Religion, who would fain have it thought the Offspring of State Policy, honouring its Uſefulneſs at the ſame Time that they diſparage its Truth. What, therefore, cannot be acquired by every Man's Reaſoning, muſt be introduced by Precept, and riveted by Cuſtom; that is to ſay, the

Bulk

Bulk of Mankind muſt in all civilized Societies, have their Minds by timely Inſtruction well ſeaſoned and furniſhed with proper Notions, which, although the Grounds or Proofs thereof be unknown to them, will nevertheleſs influence their Conduct, and ſo far render them uſeful Members of the State. But, if you ſtrip Men of theſe their Notions, or, if you will, Prejudices, with regard to Modeſty, Decency, Juſtice, Charity, and the like; you will ſoon find them ſo many Monſters, utterly unfit for human Society.

I deſire it may be conſidered, that moſt Men want Leiſure, Opportunity, or Faculties, to derive Concluſions from their Principles, and eſtabliſh Morality on a Foundation of human Science. True it is, (as St. *Paul* obſerves) that *The inviſible Things of God from the Creation of the World, are clearly ſeen.* * And from thence the Duties of natural Religion may be diſcovered. But theſe Things are ſeen and diſcovered by thoſe alone who open their Eyes, and look narrowly for them. Now, if you look throughout the World, you ſhall find but few of theſe narrow Inſpectors and Inquirers, very few who make it their Buſineſs to analyſe Opinions and purſue them to their rational Source, to examine whence Truths ſpring, and how they are inferred. In ſhort, you ſhall find all Men full of Opinions, but Knowledge only in a few.

It is impoſſible from the Nature and Circumſtances of human Kind, that the Multitude ſhould be Philoſophers, or that they ſhould know Things in their Cauſes. We ſee every Day, that the Rules, or Concluſions alone, are ſufficient for the Shopkeeper to ſtate his Account, the Sailor to navigate his Ship, or the Carpenter to meaſure his Timber;

* ROM. Ch. i. Ver. 20.

none of which underſtand the Theory; that is to ſay, the Grounds and Reaſons either of Arithmetic or Geometry. Even ſo in moral, political, and religious Matters, it is manifeſt, that the Rules and Opinions early imbibed at the firſt Dawn of Underſtanding, and without the leaſt Glimpſe of Science, may yet produce excellent Effects, and be very uſeful to the World: And that in Fact they are ſo, will be very viſible to every one who ſhall obſerve what paſſeth round about him.

It may not be amiſs to inculcate, that the Difference between Prejudices and other Opinions doth not conſiſt in this; that the former are falſe, and the latter true; but in this, that the former are taken upon Truſt, and the latter acquired by Reaſoning. He, who hath been taught to believe the Immortality of the Soul, may be as right in his Notion, as he who hath reaſoned himſelf into that Opinion. It will then by no means follow, that becauſe this or that Notion is a Prejudice, it muſt be therefore falſe. The not diſtinguiſhing between Prejudices and Errors, is a prevailing Overſight among our modern Free-thinkers.

There may be, indeed, certain mere Prejudices or Opinions, which having no Reaſons either aſſigned or aſſignable, to ſupport them, are nevertheſs entertained by the Mind, becauſe they intruded betimes into it. Such may be ſuppoſed falſe, not becauſe they were early learned, or learned without their Reaſons; but becauſe there are in truth no Reaſons to be given for them.

Certainly, if a Notion may be concluded falſe, becauſe it was early imbibed, or becauſe it is with moſt Men an Object of Belief rather than of Knowledge, one may by the ſame Reaſoning conclude ſeveral Propoſitions of *Euclid* to be falſe. A ſimple Apprehenſion of Concluſions as taken in

themſelves,

themſelves without the Deductions of Science, is what falls to the Share of Mankind in general. Religious Awe, the Precepts of Parents and Maſters, the Wiſdom of Legiſlators, and the accumulated Experience of Ages, ſupply the Place of Proofs and Reaſonings with the Vulgar of all Ranks: I would ſay, that Diſcipline, national Conſtitution, and Laws human or divine, are ſo many plain Land Marks, which guide them into the Paths wherein it is preſumed they ought to tread.

From what hath been premiſed, it plainly appears that in the Bulk of Mankind, there are, and muſt be Prejudices; that is, Opinions taken upon Truſt; or, in other Words, that there are Points of Faith among all Men whatſoever, as well as among Chriſtians.

And, as it is evident, that the unthinking Part of every Age, Sex, and Condition among us, muſt neceſſarily receive Notions with the Submiſſion of Faith; ſo it is very reaſonable, that they ſhould ſubmit their Faith to the greateſt Authorities human and divine, the Law and the Goſpel. But, if once all Reverence for theſe be deſtroyed, our Pretenders to moral Knowledge will have no Authority to imbue the Multitude with ſuch Notions as may control their Appetites. From all which it follows, that the modern Schemes of our Free-thinkers, who pretend to ſeparate Morality from Religion, how rational ſoever they may ſeem to their Admirers, are, in Truth and Effect, moſt irrational and pernicious to civil Society.

Let any one, who thinks at all, conſider the ſavage State of undiſciplined Men, whoſe Minds are nurtured to no Doctrine, broke by no Inſtruction, governed by no Principle. Let him at the ſame Time reflect on a Society of Perſons educated in the Principles of our Church, formed betimes to

fear God, to reverence their Superiors, to be grateful to their Benefactors, forgiving to their Enemies, juſt and charitable to all Men; and he will then be able to judge of the Merits of thoſe who are ſo active to weed out the Prejudices of Education.

Among the many wild Notions broached in theſe giddy Times, it muſt be owned, that ſome of our Declaimers againſt Prejudice have wrought themſelves into a Sort of Eſteem for Savages, as a virtuous and unprejudiced People. In Proof of which, they alledge their being free from many Vices practiſed in civilized Nations. Now, it is very true, among Savages there are few Inſtances to be found of Luxury, Avarice, or Ambition; not that the contrary Virtues take place, but becauſe the Opportunities and Faculties for ſuch Vices, are wanting. For the ſame Reaſon you do not ſee them in Brutes.

What they eſteem and admire in thoſe Creatures, is not Innocence, but Ignorance; it is not Virtue, but Neceſſity. Give them but the Means of tranſgreſſing, and they know no Bounds. For Example: Supply the Water-drinking Savage with ſtrong Liquor, and he ſhall be drunk for ſeveral Days and Nights together. Again; we admit an uneducated Savage knows not how to ſupplant a Rival with the refined Treachery of a Courtier; yet, if you put his Foe once in his Power, you ſhall ſoon ſee what a horrible Reliſh and Delight the Monſter hath in Cruelty.

Above all others, religious Notions, or if you will, Prejudices, (ſince this, as hath been already obſerved, detracts nothing from their Truth and Uſefulneſs) have the moſt Influence, they are the ſtrongeſt Curb from Vice, and the moſt effectual

Spur

Spur to worthy Conduct. And indeed, whether we conſider the Reaſon of Things, or the Practice of Men in all Times, we ſhall be ſatisfied, that nothing truly great and good can enter into the Heart of one attached to no Principles of Religion, who believes no Providence, who neither fears Hell, nor hopes for Heaven.

Puniſhments and Rewards have always had, and always will have the greateſt Weight with Men; and the moſt conſiderable of both Kinds are propoſed by Religion, the Duties whereof fall in with the Views of the civil Magiſtrate; it undeniably follows, that nothing can add more Strength to a good and righteous Government than Religion. Therefore it mainly concerns Governors to keep an attentive Eye on the Religion of their Subjects. And indeed, it is one Leſſon to Magiſtrate and People, Prince and Subject, *Keep my Commandments and live, and my Law as the Apple of thine Eye.* *

Although it is no Conſequence from what hath been ſaid, that Men ſhould be debarred the free Uſe of Reaſon and Inquiry; yet, ſurely it will follow, that without good Reaſon, a Man ſhould not reject thoſe Notions which have been inſtilled by the Laws and Education of his Country. And even they who think they have ſuch Reaſon, have nevertheleſs no Right of dictating [a] to others. It is true, divine Authority is ſuperior to all human Prejudices, Inſtitutions and Regards whatſoever. And it is wiſe, although at the Risk of Liberty, or Life, to obey God rather than Man. But our

* PROV. Ch. vii. Ver. 3.

[a] Though a Man's private Judgment be a Rule to himſelf, it will not thence follow, that he hath any Right to ſet up for a Rule to others.

modern

modern Reformers of Prejudice, have nothing to plead [b] of that kind.

There is no Magiſtrate ſo ignorant as not to know that Power, phyſical Power, reſides in the People; but Authority is from Opinion, which Authority is neceſſary to reſtrain and direct the People's Power, and therefore Religion is the great Stay and Support of a State. Every Religion that inculcates Virtue, and diſcourageth Vice, is ſo far of public Benefit. The Chriſtian Religion doth noth only this, but further makes every legal Conſtitution ſacred by commanding our Submiſſion thereto. *Let every Soul be ſubject to the higher Powers*, ſaith St. Paul, *for the Powers that be, are ordained of God**. And, in effect, for ſeveral Years paſt, while the Reverence for our Church and Religion hath been decaying and wearing off from the Minds of Men, it may be obſerved, that Loyalty hath in Proportion loſt ground; and now the very Word ſeems quite forgotten. Submiſſion for Conſcience, as well as for Wrath, was once reckoned an uſeful Leſſon; but now, with other good Leſſons, is laid aſide as an obſolete Prejudice.

That Prince or Magiſtrate, however great or powerful, who thinks his own Authority ſufficient to make him reſpected and obeyed, lies under a woful Miſtake, and never fails to feel it ſooner or later. Obedience to all civil Power is rooted in the religious Fear of God; it is propagated, preſerved and nouriſhed by Religion. This makes Men obey, not with Eye-Service, but in Sincerity of Heart. Human Regards may reſtrain Men

[b] No Man can ſay he is obliged in Conſcience, Honour, or Prudence, to inſult the public Wiſdom, or to ridicule the Laws under whoſe Protection he lives.

* Rom. Ch. xiii. Ver. 1.

from open and penal Offences; but the Fear of God is a Reſtraint from all Degrees of all Crimes, however circumſtanced. Take away this Stay and Prop of Duty, this Root of civil Authority; and all that was ſuſtained by it, or grew from it, ſhall ſoon languiſh. The Authority, the very Being of the Magiſtrate, will prove a poor and precarious Thing.

An inward Senſe of the ſupreme Majeſty of the King of Kings, is the only Thing that can beget and preſerve a true Reſpect for ſubordinate Majeſty in all the Degrees of Power, the firſt Link of Authority being fixed at the Throne of God. But in theſe our Days, that *Majeſtas imperii*, that Sacredneſs of Character, which rooted in a religious Principle, was the great Guard and Security of the State, is through Want thereof become the public Scorn. And indeed, what Hold can the Prince or Magiſtrate have on the Conſcience of thoſe who have no Conſcience? How can he build on the Principles of ſuch as have no Principles? Or how can he hope for Reſpect where God himſelf is neglected?

It is manifeſt that no Prince upon Earth can hope to govern well, or even to live eaſy and ſecure, much leſs reſpected by his People, if he do not contribute by his Example and Authority, to keep up in their Minds an awful Senſe of Religion. As for a moral Senſe and moral Fitneſs, or eternal Relations, how inſufficient thoſe Things are for eſtabliſhing general and juſt Notions of Morality, or for keeping Men within due Bounds, is ſo evident from Fact and Experience, that I need not now enter into a particular Diſquiſition about them.*

* *See* Alciphron, Dial. III. and IV.

It

It muſt be owned, that the Claws of Rapine and Violence, may in ſome Degree be pared and blunted by the outward Polity of a State. But ſhould we not rather try, if poſſible, to pull them quite out? The evil Effects of Wickedneſs may be often redreſſed by public Juſtice. But would it not be better to heal the Source, and by an inward Principle extirpate Wickedneſs from the Heart, rather than depend altogether on human Laws for preventing or redreſſing the bad Effects thereof? 'I might (ſaid the *Chineſe* Doctor *Confu-* '*cius)* hear and decide Controverſies as well as 'another: but, what I would have, is, that Men 'ſhould be brought to abſtain from Controverſies, 'out of an inward Love and Regard for each 'other.' †

Too many in this Age of free Remarks and Projects, are delighted with republican Schemes, and imagine they might remedy whatever was amiſs, and render a People great and happy, meerly by a new Plan or Form of Government. This dangerous Way of Thinking and Talking, is grown familiar, through the fooliſh [c] Freedom of the Times. But alas! Thoſe Men do not ſeem to have touched either the true Cauſe or Cure of public Evils. Be the Plan ever ſo excellent, or the Architects ever ſo able, yet no Man in his Wits would undertake to build a Palace with meer Mud or Dirt. There muſt be fit Materials; and without a religious Principle, Men can never be fit Materials for any Society, much leſs for a Republic. Religion is the Centre, which unites, and the Cement which connects the ſeveral Parts or Members of the political Body. Such it hath been held by all wiſe

† Scientia Sin. Lib. I. Fol. 12.

c Men forget that Liberty conſiſts in a Mean, or that there is any other Extreme beſide Tyranny.

E 2 Men,

Men, from the remoteſt Times, down to our ingenious Contemporaries; who, if they are in the Right, it muſt be admitted that all the reſt of the World have been in the Wrong.

From the Knowledge of its being abſolutely neceſſary to the Government of a State, that the Hearts and Minds of the People be inwardly imbued with good Principles, *Plato* * tells, that '*Jupiter*, to preſerve the Race of Men from periſhing, 'ſent *Mercury* with Orders to introduce Modeſty 'and Juſtice among them, as the firmeſt Ties of 'human Society; and without which, it could not 'ſubſiſt." And elſewhere, the ſame Author gives it plainly as his Senſe, that † 'Concerning thoſe 'great Duties which Mens Appetites and Paſſions 'render difficult, it ſhould ſeem rather the Work 'of God to provide, than of human Legiſlators, 'if it were poſſible to hope for a Syſtem of Laws 'framed and promulgated by God himſelf.' You ſee how agreeable the *Moſaic* and Chriſtian Inſtitutions are to the Wiſhes of the wiſeſt Heathen.

Moſes, indeed, doth not inſiſt on a future State, the common Baſis of all political Inſtitutions. Nor do other Lawgivers make a particular mention of all Things neceſſary, but ſuppoſe ſome Things as generally known or believed. The Belief of a future State, (which it is manifeſt the *Jews* were poſſeſſed of, long before the Coming of Christ) ſeems to have obtained among the *Hebrews* from primæval Tradition; which might render it unneceſſary for *Moſes* to inſiſt on that Article. But the *Sadducees* and *Epicureans* had, in Progreſs of Time, gone ſo far towards rooting out this ancient and original

* In Protagora.

† De legibus, Lib. VIII.

Sentiments

Sentiment, that it was in Danger of being loſt, had it not been taught and promulgated in a new Light by our bleſſed SAVIOUR.

But many among us, who would paſs for Aſſertors of Truth and Liberty, are accuſtomed to rail at this, and all other eſtabliſhed Opinions, as Prejudices which People are taught whether they will or no, and before they are able to diſtinguiſh whether they are right or wrong. Theſe Lovers of Truth would do well to conſider, that in political, moral and religious Matters, the Opinions of the Vulgar, whether they go in Coaches, or walk on Foot, are for the moſt part Prejudices; and are ſo like to be whatever Side of the Queſtion they embrace; whether they follow the old Maxims of the Religion of their Country, or the modern Inſtructions of their new Maſters. I have already obſerved, that a Point's being uſeful, and inculcated betimes, can be no Argument of its Falſhood, even although it ſhould be a Prejudice; far otherwiſe, Unity and Truth are not to be divided; the general Good of Mankind, being the Rule or Meaſure of moral Truth.*

I ſhall now add, that it is to be apprehended, many of thoſe who are the moſt forward to baniſh Prejudices, would be the firſt to feel the Want of them. It is even pitiful to think what would become of certain moderate Declaimers on that Article, were Prejudice really ſet aſide, and were all Men to be weighed in the exact Scale of Merit, and conſidered in Proportion only to their intrinſic Worth. Some Prejudices are grounded in Truth, Reaſon and Nature. Such are the Reſpects which are paid to Knowledge, Learning, Age, Honeſty and Courage, in all civilized Countries. Others are purely

* *See* ALCIPHRON, Dial. I. Sect. 16.

the Effect of particular Conſtitutions; ſuch are the Reſpects, Rights and Preeminences aſcribed to ſome Men by their Fellow-Subjects, on account of their Birth and Quality; which, in the great Empires of *Turkey* and *China*, paſs for nothing; and will paſs for nothing elſewhere, as ſoon as Men have got rid of their Prejudices, and learned to deſpiſe the Conſtitutions of their Country. It may behove thoſe who are concerned, to reflect on this betimes.

GOD, comprehending within himſelf the Beginning, End and Middle of all Things and Times, exerts his Energy throughout the whole Creation. He never ceaſeth to influence by Inſtinct, by the Light of Nature, by his declared Will. And it is the duty of Magiſtrates and Lawgivers, to cultivate and encourage thoſe divine Impreſſions in the Minds of all Men under their Care. We are not to think, it is the Work of God, and therefore not to be ſeconded by human Care. Far otherwiſe, for that very reaſon it claims our utmoſt Care and Diligence, it being the indiſpenſible Duty of all good Men, throughout the whole Courſe of their Lives, to co-operate with the Deſigns of Providence. In Religion, as in Nature, God doth ſomewhat, and ſomewhat is to be done on the Part of Man. He cauſes the Earth to bring forth Materials for Food and Raiment; but human Induſtry muſt improve, prepare, and properly apply both the one and the other, or Mankind may periſh with Cold and Hunger. And according to this ſame Analogy, * the Principles of Piety and Religion, the Things that belong to our Salvation, although originally and

* It will be ſufficient, if ſuch Analogy appears between the Diſpenſations of Grace and Nature, as may make it probable to ſuppoſe them derived from the ſame Author.

ALCIPHRON Dial. VI. Sect. 31.

primarily

primarily the Work of God, yet require the Protection of human Government, as well as the Furtherance and Aid of all wiſe and good Men.

And if Religion in all Governments be neceſſary, yet it ſeems to be ſo more eſpecially in Monarchies: Foraſmuch as the frugal Manners, and more equal Fortunes in Republics, do not ſo much inflame Mens Appetites, or afford ſuch Power or Temptation to Miſchief, as the high Eſtate and great Wealth of Nobles under a King. Therefore although the Magiſtrate (as was already obſerved) hath for his peculiar Object, the temporal Well-being of the State; yet this will by no means exempt him from a due Concern for the Religion of his Country.

What was the Senſe of our Anceſtors on this Point, appears throughout the whole Conſtitution of theſe Kingdoms; and in order to juſtify this Conſtitution, and the Wiſdom of thoſe who framed it, I ſhall crave leave to make uſe of ſome unſuſpected Teſtimonies, ancient and modern, which will ſhew, that the public Care of a national Religion, hath been always a moſt principal Point in the Eſteem of wiſe Men, however run down by the prevailing Licence of our Times.

The firſt Teſtimnny I ſhall produce, is that of *Zaleucus*, the famous Lawgiver of the *Locrians*; who, in his Preamble to his Laws, * begins with Religion, laying it down as the Corner-ſtone, or Foundation of his whole Superſtructure, 'That 'every Inhabitant Subject of the State, ſhould be 'perſuaded that there is a God and divine Provi-'dence: That the only Way of becoming dear to 'God, is by endeavouring above all Things to be 'good, both in Deed and in Will: That a worthy

* Stobæus de leg. & conſuet. Ser. 145.

‘ Citizen is one that prefers Integrity to Wealth.’ He further admoniſhes thoſe who are difficult to perſuade, ‘ To bethink themſelves of God’s ‘ Providence, and the Puniſhments that await Evil- ‘ doers; and in all their Actions, to be ever mind- ‘ ful of the laſt Day, as if it were preſent, or in ‘ caſe the * Devil ſhould tempt a Man to Sin, He ‘ exhorts ſuch a one to frequent the Temples and ‘ Altars, worſhipping and imploring the divine Aſ- ‘ ſiſtance.’

Ariſtotle, † diſcourſing of the Means to preſerve a Monarchy, admoniſhes the ſupreme Magiſtrate, above all things to ſhew himſelf zealous in religious Matters; and this particularly, for two Reaſons. ‘ 1. Becauſe the Subjects will have leſs to ‘ fear from one who fears God. 2. Becauſe ‘ they will be leſs apt to rebel againſt him, whom ‘ they take to be the Favourite of Heaven.’ And elſewhere, this ſame Philoſopher recommends the Worſhip of the Gods, as the firſt Care of the State. §

Plato likewiſe begins his Laws with the Care of religious Rites. He even maintains Religion, or divine Worſhip to be the chief Aim and Scope of human Life. ‡

Hippodamus the *Mileſian* ‖ in his Scheme of a Republic, allotted a third Part of the Land for maintaining divine Worſhip **

The *Roman* Hiſtorians and Poets do ſo abound with Paſſages aſcribing the Succeſſes of their Govern-

* δαίμων κακός. † De Republ. Lib. V.
§ Ibid. Lib. VII. Cap. 17. ‡ De leg. Lib. IV. & Lib. VI. ‖ ARIST. de Republ. Lib. II. Cap. 8.
** The aboliſhing of the Chriſtian Religion, upon a frugal Principle, muſt be bad Policy, if we may judge what will be, by what hath been in the great *Pagan* States of Antiquity, whoſe Religions, upon a fair Eſtimate, will be found to have been more expenſive.

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ment to Religion, and its Declenſion to the Want or Neglect thereof, that it may ſeem impertinent to enter into a Detail of what every School-Boy knows.

To come from ancient to modern Authority, *Machiavel* himſelf, repreſents Religion as abſolutely neceſſary to maintain civil Order and Government. He obſerves, that for many Years, there was a moſt awful Senſe of Religion in the old *Romans*; and that this did much facilitate their great Undertakings. He likewiſe obſerves, and ſhews by divers Inſtances, that the *Romans* were more afraid to break an Oath, than to tranſgreſs the Laws; and that thoſe Things which even the Love of their Country and Conſtitution could not bring them to, they were brought to through a Senſe of Religion. Upon the whole, he concludes, that old *Rome* was more obliged to *Numa*, who eſtabliſhed a national Religion, than to *Romulus* himſelf, the Founder of that State. †

And here by the by, I ſhall take notice, that ſome may imagine, the various Forms and Inſtitutions of Religion ought to unſettle Mens Minds, with regard to the Truth and Certainty of any. But this Matter rightly conſidered, will, I think, produce a contrary Effect. It ſheweth, indeed, that Men groping out their Way by the dim Twilight of Nature did only approach, ſome nearer, ſome farther off, while all were ſhort of the Truth. But then it ſheweth likewiſe, upon the whole, and in general, that Religion is ſo natural to our Minds, ſo uſeful to Society, and of ſo neceſſary Importance to the World, as might well prove its Truth, and render it worthy of the divine Care to propagate by

† Discorsi, Lib. I. Cap. 12.

Prophecies,

Prophecies, Miracles, and the Miſſion of the Son of God.

Philip de Comines, * a wiſe Stateſman, and honeſt Writer, who had great Experience in Affairs, declares it to be his Opinion, 'That Want of 'religious Faith, is the only Foundation of all 'Miſchiefs.'

And that able Miniſter the famous Monſieur *Colbert*, || makes it his Obſervation, 'That if 'once the Eccleſiaſtical Character, as ſuch, is 'vilified, the civil Magiſtrate, even the Crown 'itſelf, will in Conſequence thereof loſe all Au'thority.

It would be no hard Matter to produce a Cloud of Teſtimonies in behalf of a national Religion, from the moſt eminent of our own Writers; but I ſhall content myſelf with adding one only, and that from a very unſuſpected Writer, Mr. *Harrington*, Author of the *Oceana*, who ſhews that to be juſt and fair, which others have ſhewed to be expedient. '§ A Man (ſaith he) that pleading for Li'berty of Conſcience, refuſeth Liberty to the nati'onal Conſcience, muſt be moſt abſurd. *And 'again:* If the Conviction of a Man's private 'Conſcience, produce his private Religion; the 'Conviction of the national Conſcience, muſt pro'duce a national Religion. †'

All theſe Authorities are taken from thinking Men, and able Politicians, none of which can be ſuppoſed to ſay what he did not really think; and it had been very eaſy to have increaſed the Number. But, I am ſorry, I was obliged to mention any at all, in proof of ſo plain and fundamental a Point as that of a national Religion. It is indeed, a

* Hiſt. B. 5. || Teſt. Pol. C. 8. § P. 27. Firſt Edit. † Ibid.

ſhameful Neceſſity we lie under, of proving at this Time of Day the firſt Elements, I will not ſay of Chriſtianity, but even of natural Light, from Reaſons and from Authorities. The Spirit of the Times hath rendered this unavoidable.

If it ſhould be asked after all, how comes it then to paſs, that the faſhionable and prevailing Maxims among our Betters, in a neighbouring Nation, ſhould run directly counter to all ſuch Reaſons and Authorities? I will anſwer this Queſtion, by asking when were our Neighbours known to abound to that Degree in Highwaymen, Murderers, Houſe-breakers, Incendiaries? When did ſuch Numbers lay violent Hands on themſelves? When was there ſuch a general and indecent Contempt of whatever is eſteemed ſacred, in the State as well as the Church? When were there known among them ſuch public Frauds, ſuch open Confederacies in Villany, as the preſent Age hath produced? When were they lower in Eſteem of Mankind, more divided at home, or more inſulted abroad?

We of this Land have a fatal Tendency to overlook the good Qualities, and imitate whatever is amiſs in thoſe whom we reſpect. This leads me to make ſome Remarks on the modern Spirit of Reformation, that works ſo ſtrongly in both theſe Kingdoms.

Freedom of Thought is the general Plea and Cry of the Age; and we all grant, that thinking is the Way to know; and the more real Knowledge there is in the Land, the more likely it will be to thrive. We are not therefore againſt Freedom of Thought, but we are againſt thoſe unthinking, overbearing People, [e] who, in theſe odd Times, under that Pretence,

[e] It is not Reaſon candidly propoſed that offends, but the Reviling, Inſulting, Ridiculing of the national Laws and Religion,

tence, ſet up for Reformers, and new Molders of the Conſtitution. We declare againſt thoſe, who would ſeduce ignorant and unexperinced Perſons from the Reverence they owe to the Laws and Religion of their Country; and under the Notion of extirpating Prejudices, would eraſe from their Minds all Impreſſions of Piety and Virtue, in order to introduce Prejudices of another Kind, deſtructive of Society.

We eſteem it a horrible Thing, to laugh at the Apprehenſions of a future State, with the Author of the *Charaſteriſtics* *; or with him who wrote the *Fable of the Bees*, to maintain that *moral Virtues are the political Offspring which Flattery begot upon Pride* †; that *in Morals there is no greater Certainty, than in Faſhions of Dreſs* ||; *that*, indeed, *the Doctrine of good Manners teacheth Men to ſpeak well of all Virtues; but requires no more of them in any Age or Country, than the outward Appearance of thoſe in Faſhion.* § Two Authors of Infidel Syſtems theſe, who ſetting out upon oppoſite Principles, are calculated to draw all Mankind, by flattering either their Vanity or their Paſſions, into one or other Syſtem. And yet, the People among whom ſuch Books are publiſhed, wonder how it comes to paſs, that the civil Magiſtrate daily loſeth his Authority, that the Laws are trampled upon, and the Subject in conſtant Fear of being robbed, or murdered, or having his Houſe burnt over his Head?

ligion, all this profiteth for Free-thinking, and muſt needs be offenſive to all reaſonable Men.

* Vol. III. Miſcel. III. C. 2. † Inquiry into the Origin of moral Virtue. Ed. 6. p. 37. || The Author's Remarks on his Fable of the Bees, p. 379. § Remarks, Part II. p. 155.

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It may be preſumed, that the Science of finding Fault, which above all others is eaſieſt to learn, ſuits beſt with a modern Education. Too many there are of better Fortunes than Underſtandings, who have made the Inquiry after Truth, a very ſmall Part of their Care: Theſe ſee ſomewhat, but not enough. It were to be wiſhed, they knew either leſs or more. One Thing it is evident they do not know; to wit, that while they rail at Prejudice, they are undoing themſelves: They do not comprehend, (what hath been before hinted) that their whole Figure, their political Exiſtence, is owing to certain vulgar Prejudices, in Favour of Birth, Title, or Fortune, which add nothing of real Worth either to Mind or Body; and yet, cauſe the moſt worthleſs Perſon to be reſpected.

Feedom of Thought is the Prerogative of human Kind; it is a Quality inherent in the very Nature of a thinking Being. Nothing is more evident, than that every one can think his own Way, in ſpite of any outward Force or Power whatſoever. It is therefore ridiculous for any Man to declaim in Defence of a Privilege, which cannot be denied or taken from him. But this will not infer a boundleſs Freedom of Speech, [f] an open Contempt of Laws, and a preſcribing from private Judgment [g] againſt public Authority, Things never borne in any well-ordered State; and which make the crying Diſtemper of our Times.

The Conſtitution of theſe Kingdoms, hath been one while over-heated by the indiſcreet Zeal of one Set of Men: Again, it hath been cold and lifeleſs,

[f] Is there no Difference between indulging ſcrupulous Conſciences, and tolerating public Deriders of all Conſcience and Religion?

[g] A Man who is himſelf permitted to follow his own private Judgment, cannot well complain, although he may not ſet it up as a public Rule.

through

through the Indifference of another. [h] We have alternately felt the furious Effects of Superſtition and Fanaticiſm; and our preſent impending Danger, is from the ſetting up of private Judgment, or an inward Light, in Oppoſition to human and divine Laws. Such an inward conceited Principle always at work, and proceeding gradually and ſteadily, may be ſufficient to diſſolve any human Fabric of Polity or civil Government. To pretend to be wiſer than the Laws, hath never been ſuffered in any wiſe State, ſaith *Ariſtotle.* * And indeed, what wiſe State would encourage or endure a Spirit of Oppoſition, [i] publicly to operate againſt its own Decrees? who can ſay to ſuch a Spirit, *Thus far ſhalt thou come, and no farther?*

The Magiſtrate, perhaps, may not be ſufficiently aware, that thoſe pretended Advocates for private Light and free Thought, are in reality ſeditious Men, who ſet up themſelves againſt national Laws and Conſtitutions. And yet, one would think, all Mankind might ſee, that the Spirit which prevails againſt the Church and Religion, proceeds from an Oppoſition rather to the Laws of the Land, than to the Goſpel. Men quarrel not ſo vehemently againſt Articles of Faith themſelves, as againſt the eſtabliſhing of ſuch Matters; which is the ſole Effect of Law and the ſupreme Power. It clearly follows, the Freedom pleaded for is not ſo much Freedom of Thought againſt the Doctrines of the Goſpel, as Freedom of Speech and Action againſt

[h] There is a Medium in Things, which wiſe Men find out, while the unwiſe are always blundering in Extremes.

* Rhet. Lib. I. Cap. 15.

[i] Reaſon modeſtly pleading from a conſcientious Principle, hath nothing cruel to apprehend from our Laws, and I hope it never will. At the ſame time, it muſt be allowed, that every Plea againſt Law, ought to be very meek and modeſt.

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the Laws of the Land. It is ſtrange, that thoſe who are not blind in other Matters, ſhould yet not ſee this; or, that ſeeing it, they ſhould not diſcern the Conſequences thereof.

I am ſenſible, that whatever looks like a Reſtraint on Freedom of Inquiry, muſt be very diſagreeable to all reaſoning and inquiſitive Men. But againſt this, I have ſaid nothing. [k] On the contrary, I will freely own, a judicious and impartial Search after Truth, is the moſt valuable Employment of the Mind. Thoſe who have the Talents, and will be at the Pains, cannot do better than engage in that noble Purſuit. But thoſe who are not qualified by Age or Education; thoſe who have neither Diſpoſition nor Leiſure, nor Faculties to dig in the Mine of Truth themſelves, muſt take it as retailed out by others. I ſee no Remedy. God who knows the Opportunities of every Man, requires Impoſſibilities from no Man. And where there is a ſincere Love of Truth and Virtue, the Grace of God can eaſily ſupply the Defect of human Means.

It hath been before obſerved, and ſhewed at large, that the Bulk of Mankind muſt have their Minds betimes imbued with good and wholſom Notions or Principles, by their Parents, Paſtors, and Tutors, or elſe bad Notions, hurtful to themſelves and others, will undoubtedly take poſſeſſion thereof. Such bad Notions have, for ſeveral Years paſt, been propagated with uncommon Induſtry in theſe Kingdoms: They now bring forth Fruit every Day more and more abundant. It is to be feared, that what hath been long ripening, is now near ripe. Many are the Signs and Tokens. He that runs, may read.

[k] The profane and lawleſs Scorner is one Thing, and the modeſt Inquirer after Truth another.

But

But there cannot be a higher, or more flagrant Symptom of the Madneſs of our Times, than that execrable Fraternity of Blaſphemers, lately ſet up within this City of *Dublin*. Blaſphemy againſt GOD, is a great Crime againſt the State. But that a Set of Men ſhould, in open Contempt of the Laws, make this very Crime their Profeſſion, diſtinguiſh themſelves by a peculiar Name *, and form a diſtinct Society, whereof the proper and avowed Buſineſs ſhall be, to ſhock all ſerious Chriſtians by the moſt impious and horrid Blaſphemies, uttered in the moſt public Manner: This ſurely muſt alarm all thinking Men. It is a new Thing under the Sun reſerved for our worthy Times and Country.

It is no common Blaſphemy I ſpeak of: It is not ſimple Curſing and Swearing: It is not the Effect either of Habit or Surpriſe; but a Train of ſtudied deliberate Indignities againſt the divine Majeſty; and thoſe of ſo black and helliſh a Kind, as the Tongues alone which uttered them, can duly characterize and expreſs. This is no ſpeculative Hereſy, no remote or doubtful Inference from an Author's Tenets. It is a direct and open Attack on GOD himſelf. It is ſuch a calm premeditated Inſult upon Religion, Law, and the very Light of Nature, that there is no Sect or Nation of Men, whether Chriſtians, Jews, Mahometans, or even civilized Heathens, that would not be ſtruck with Horror and Amazement at the Thought of it, and that would not animadvert [1] on its Authors with the utmoſt Severity.

* Blaſters.

[1] They (if there be any ſuch) who think to ſerve the Reformation, by joining with Blaſters and Devil-worſhippers in a Plea for Licence, are in truth a Scandal and Reproach to the Proteſtant Cauſe.

Deliberate,

Deliberate, atheiſtical Blaſphemy, is of all Crimes moſt dangerous to the Public, inaſmuch as it opens the Door to all other Crimes, and virtually contains them all. A religious Awe and Fear of God, being (as we have already obſerved) the Centre that unites, and the Cement that connects all human Society. He, who makes it his Buſineſs, to leſſen or root out from the Minds of Men this Principle, doth in effect, endeavour to fill his Country with Highwaymen, Houſebreakers, Murderers, fraudulent Dealers, perjured Witneſſes, and every other Peſt of Society. Therefore, it would be the greateſt Cruelty to our Children, Neighbours, and Country, to connive at ſuch a Crime; a Crime! which hath no natural Paſſion or Temptation to plead for it, but is the pure Effect of an abandoned Impudence in Wickedneſs; and, perhaps, of a miſtaken Hope, that the Laws and Magiſtrates are aſleep.

The Queſtion is not now, whether Religion ſhall be eſtabliſhed by Law: The Thing is already done, (and done with good Reaſon, as appeareth from the Premiſes) but whether a Reverence [m] for the Laws ſhall be preſerved. Religion, conſidered as a Syſtem of ſaving Truths, hath its Sanction from Heaven; its Rewards and Penalties are divine. But Religion, as uſeful and neceſſary to Society, hath been wiſely eſtabliſhed by Law; and ſo eſtabliſhed, and wrought into the very Frame and Principles of our Government, is become a main Part of the civil Conſtitution. Our Laws, are the Laws of a Chriſtian Country: Our Government hath been conſtituted and modelled by Chriſtians; and is ſtill adminiſtered and maintained by Men profeſſing Belief in Christ. Can it then be ſuppoſed, that impious

[m] They who plead a Right to contradict the Laws, can pretend none for doing it with Inſolence or Diſreſpect.

Men ſhall with Impunity invent and [n] publicly utter the moſt horrid Blaſphemies; and at the ſame Time, the whole Conſtitution not be endangered? Or can it be ſuppoſed, that Magiſtrates, or Men inveſted with Power, ſhould look on, and ſee the moſt ſacred Part of our Conſtitution trampled under foot, and yet imagine their own Dignity and Authority to be ſecure, which reſt intirely thereupon? I will venture to ſay, that whoever is a wiſe Man, and a Lover of his Country, will not only be ſolicitous to preſerve the Honour of GOD ſacred and intire; he will even diſcourage that prevailing Prejudice againſt the Diſpenſers of GOD's Word, the Teachers of thoſe ſalutary Doctrines, without which the Public cannot thrive or ſubſiſt. He will be no Contemner, not even of thoſe Rites and Ordinances enjoined by Law, as neceſſary to imprint and retain a Senſe of Religion in the Minds of Men. He will extend his Care to the Outworks, as knowing that when theſe are gone, it may be difficult to preſerve the reſt.

Notwithſtanding the vain Aſſertion of thoſe Men, who would juſtify the preſent, by ſaying *All Times are alike*, it is moſt evident, that the Magiſtrates, the Laws, the very Conſtitution of theſe Realms, have loſt no ſmall Share of their Authority and Reverence, ſince this great growth and ſpreading of impious Principles. Whatever be the Cauſe, the Effect is apparent. Whether we aſcribe it to the natural Courſe of Things, or to a juſt Judgment upon thoſe, who, having been careleſs

[n] To make the Cauſe of ſuch Men the Cauſe of Liberty or Toleration, would be monſtrous. A Man is not ſuffered publicly to blaſpheme, therefore he may not think freely: A profane Miſcreant is not indulged in the public Worſhip of the Devil, therefore a conſcientious Perſon may not ſerve God his own Way: Is not this abſurd?

to preſerve a due Senſe of the divine Authority, have ſeen and ſhall ſee their own deſpiſed.

Darius, a Heathen Prince, made a Decree, that in every Dominion of his Kingdom, Men ſhould tremble and fear before God. * *Nebuchadnezzar* likewiſe, another Heathen, made a Decree, that every People, Nation and Language which ſpoke any Thing amiſs againſt God, ſhould be cut in Pieces, and their Houſes made a Dunghill. † And if theſe Things were done in *Perſia* and *Babylon*, ſurely it may be expected, that impious Blaſphemers againſt God and his Worſhip, ſhould, at leaſt, be diſcouraged and put out of Countenance in theſe Chriſtian Countries. Now, a conſtant Courſe of Disfavour from Men in Authority, would prove a moſt effectual Check to all ſuch Miſcreants. When therefore they are public and bold in their Blaſphemies, this is no ſmall Reflexion on thoſe who might check them if they would.

It is not ſo much the Execution of the Laws, as the Countenance of thoſe in Authority, that is wanting to the Maintenance of Religion. If Men of Rank and Power, who have a Share in diſtributing Juſtice, and a Voice in the public Councils, ſhall be obſerved to neglect divine Worſhip themſelves, it muſt needs be a great Temptation for others to do the ſame. But if they, and their Families, ſhould ſet a good Example, it may be preſumed that Men of leſs Figure would be diſpoſed to follow it. Faſhions are always obſerved to deſcend, and People are generally fond of being in the Faſhion: Whence one would be apt to ſuſpect, the prevailing Contempt of God's Word, and Eſtrangement from his Houſe, to a Degree that

* Dan. Ch. VI. Ver. 26.
† Dan. Ch. III. Ver. 29.

was never known in any Chriſtian Country, muſt take its Riſe from the Irreligion and bad Example of thoſe who are ſtiled *the better Sort.*

Offences muſt come, but Woe be to him, by whom the Offence cometh. A Man who is intruſted with Power and Influence in his Country, hath much to anſwer for, if Religion and Virtue ſuffer through Want of his Authority and Countenance. But in Caſe he ſhould, by the Vanity of his Diſcourſe, his Favour to wicked Men, or his own apparent Neglect of all religious Duties, countenance what he ought to condemn, and authorize by his own Example what he ought to puniſh; ſuch a one, whatever he may pretend, is in Fact a bad Patriot, a bad Citizen, and a bad Subject, as well as a bad Chriſtian.

Our Proſpect is very terrible, and the Symptoms grow ſtronger every Day. The Morals of a People are in this, like their Fortunes; when they feel a national Shock, the worſt doth not ſhew itſelf immediately. Things make a Shift to ſubſiſt for a Time, on the Credit of old Notions and dying Opinions. But the Youth born and brought up in wicked Times, without any Bias to Good from early Principle or inſtilled Opinion, when they grow ripe muſt be Monſters indeed. And it is to be feared, that Age of Monſters is not far off.

Whence this Impiety ſprings, by what means it gains ground among us, and how it may be remedied, are Matters that deſerve the Attention of all thoſe who have the Power and the Will to ſerve their Country. And although many Things look like a Prelude to ſome general Ruin; although it is much to be apprehended, we ſhall be worſe before we are better; yet who knows what may enſue, if all Perſons in Power, from the ſupreme Executor of the Law, down to a petty Conſtable,

would, in their ſeveral *Stations*, behave themſelves like Men, truly conſcious and mindful, that the Authority they are clothed with, is but a derivative Ray from the ſupreme Authority of Heaven? This may not a little contribute to ſtem that Torrent, which from ſmall Beginnings, and under ſpecious Pretences, hath grown to ſuch a Head, and daily gathers Force more and more to that Degree, as threatens a general Inundation and Deſtruction of theſe Realms.

A

Word to the Wiſe:

OR, AN

EXHORTATION

TO THE

ROMAN CATHOLIC Clergy

OF

IRELAND.

Homo ſum, humani nihil à me alienum puto.

Firſt Printed in the YEAR MDCCXLIX.

A

Word to the Wiſe.

BE not ſtartled, *Reverend Sirs*, to find yourſelves addreſſed to by one of a different Communion. We are indeed (to our Shame be it ſpoken) more inclined to hate for thoſe Articles wherein we differ, than to love one another for thoſe wherein we agree. But if we cannot extinguiſh, let us at leaſt ſuſpend our Animoſities, and forgetting our religious Feuds, conſider ourſelves in the amiable Light of Countrymen and Neighbours. Let us for once turn our Eyes on thoſe Things, in which we have one common Intereſt. Why ſhould Diſputes about Faith interrupt the Duties of civil Life? or the different Roads we take to Heaven prevent our taking the ſame Steps on Earth? Do we not inhabit the ſame Spot of Ground, breathe the ſame Air, and live under the ſame Government? why then ſhould we not conſpire in one and the ſame Deſign, to promote the common Good of our Country?

We are all agreed about the Uſefulneſs of Meat, Drink, and Clothes, and without Doubt, we all ſincerely wiſh our poor Neighbours were better ſupplied with them. Providence and Nature have done

done their Part: no Country is better qualified to furniſh the Neceſſaries of Life, and yet no People are worſe provided. In vain is the Earth fertile, and the Climate benign, if human Labour be wanting. Nature ſupplies the Materials, which Art and Induſtry improve to the Uſe of Man, and it is the Want of this Induſtry that occaſions all our other Wants.

The Public hath endeavoured to excite and encourage this uſeful Virtue. Much hath been done; but whether it be from the Heavineſs of the Climate, or from the *Spaniſh*, or *Scythian* Blood that runs in their Veins, or whatever elſe may be the Cauſe, there ſtill remains in the Natives of this Iſland a remarkable Antipathy to Labour. You, *Gentlemen*, can alone conquer their innate hereditary Sloth. Do you then, as you love your Country, exert yourſelves.

You are known to have great Influence on the Minds of your People, be ſo good as to uſe this Influence for their Benefit. Since other Methods fail, try what *you* can do. *Be inſtant in Seaſon, out of Seaſon, reprove, rebuke, exhort.* * Make them thoroughly ſenſible of the Sin and Folly of Sloth. Shew your Charity in clothing the naked and feeding the hungry, which you may do by the mere Breath of your Mouths. Give me leave to tell you, that no Set of Men upon Earth have it in their Power to do Good on eaſier Terms, with more Advantage to others, and leſs Pains or Loſs to themſelves. Your Flocks are of all others, moſt diſpoſed to follow Directions, and of all others want them moſt; and indeed what do they not want?

The Houſe of an *Iriſh Peaſant* is the Cave of Poverty; within, you ſee a Pot and a little Straw;

* 2 Tim. ch. iv. ver. 2.

without,

without, a Heap of Children tumbling on the Dunghill. Their Fields and Gardens are a lively Counterpart of *Solomon*'s Deſcription in the Proverbs; *I went*, ſaith that wiſe King, *by the Field of the ſlothful, and by the Vineyard of the Man void of Underſtanding, and lo! it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone Wall thereof was broken down* *. In every Road the ragged Enſigns of Poverty are diſplayed; you often meet Caravans of Poor, whole Families in a Drove, without Clothes to cover, or Bread to feed them, both which might be eaſily procured by moderate Labour. They are encouraged in this vagabond Life by the miſerable Hoſpitality they meet with in every Cottage, whoſe Inhabitants expect the ſame kind Reception in their Turn, when they become Beggars themſelves; Beggary being the laſt Refuge of theſe improvident Creatures.

If I ſeem to go out of my Province, or to preſcribe to thoſe who muſt be ſuppoſed to know their own Buſineſs, or to paint the lower Inhabitants of this Land in no very pleaſing Colours, you will candidly forgive a well meant Zeal, which obligeth me to ſay Things, rather uſeful than agreeable, and to lay open the Sore in order to heal it.

But whatever is ſaid muſt be ſo taken, as not to reflect on Perſons of Rank and Education, who are no way inferior to their Neighbours; nor yet to include all even of the loweſt Sort, though it may well extend to the Generality, of thoſe eſpecially in the *Weſtern* and *Southern* Parts of the Kingdom, where the *Britiſh* Manners have leſs prevailed. We take our Notions from what we ſee, mine are a faithful Tranſcript from Originals about me.

* Prov. ch. xxiv. ver. 30, 31.

The

The *Scythians* were noted for Wandering, and the *Spaniards* for Sloth and Pride; our *Iriſh* are behind neither of theſe Nations from which they deſcend, in their reſpective Characteriſtics. *Better is he that laboureth and aboundeth in all Things, than he that boaſteth himſelf and wanteth Bread*, ſaith the Son of *Sirach* *, but ſo ſaith not the *Iriſhman*. In my own Family a Kitchen-wench refuſed to carry out Cinders, becauſe ſhe was deſcended from an old *Iriſh Stock*. Never was there a more monſtrous Conjunction than that of Pride with Beggary; and yet this Prodigy is ſeen every Day in almoſt every Part of this Kingdom. At the ſame time theſe proud People are more deſtitute than *Savages*, and more abject than *Negroes*. The *Negroes* in our Plantations have a Saying, *If Negro was not Negro, Iriſhman would be Negro*. And it may be affirmed with truth, that the very *Savages* of *America* are better clad and better lodged than the *Iriſh Cottagers* throughout the fine fertile Counties of *Limerick* and *Tipperary*.

Having long obſerved and bewailed this wretched State of my Countrymen, and the Inſufficiency of ſeveral Methods ſet on foot to reclaim them, I have recourſe to *your Reverences*, as the *dernier Reſort*. Make them to underſtand that you have their Intereſt at heart, that you perſuade them to work for their own Sakes, and that God hath ordered Matters ſo as that, they who will not work for themſelves, muſt work for others. The Terrors of Debt, Slavery, and Famine ſhould, one would think, drive the moſt ſlothful to Labour. Make them ſenſible of theſe Things, and that the Ends of Providence and Order of the World require Induſtry in human Creatures. *Man goeth forth to*

* Ch. x. ver. 27.

his

his Work, and to his Labour until the Evening, ſaith the *Pſalmiſt*, when he is deſcribing the Beauty, Order and Perfection of the Works of God. * But what ſaith the ſlothful Perſon? *Yet a little Sleep, a little Slumber, a little folding of the Hands to ſleep* †. But, what ſaith the *Wiſeman? ſo ſhall thy Poverty come as one that travelleth, and thy Want as an armed Man* ‡.

All Nature will furniſh you with Arguments and Examples againſt Sloth, *Go to the Ant thou Sluggard*, cries *Solomon*. The Ant, the Bee, the Beetle, and every Inſect but the Drone, reads a Leſſon of Induſtry to Man. But the ſhorteſt and moſt effectual Leſſon is that of *Saint Paul, If any Man will not work neither ſhould he eat* ‖. This Command was injoined the *Theſſalonians*, and equally reſpects all *Chriſtians*, and indeed all *Mankind*; it being evident by the Light of Nature, that the whole Creation works together for Good, and that no Part was deſigned to be uſeleſs; as therefore the *Idle Man* is of no uſe, it follows that he hath no Right to a Subſiſtence. *Let them work*, ſaith the *Apoſtle, and eat their own Bread* §; not Bread got by Begging, not Bread earn'd by the Sweat of other Men; but their own Bread, that which is got by their own Labour. *Then ſhalt thou eat the Labour of thine Hands*, ſaith the *Pſalmiſt*, to which he adds, *Happy ſhalt thou be and it ſhall be well with thee* ‖‖; intimating, that to work and enjoy the Fruits thereof is a great Bleſſing.

A ſlothful Man's Imagination is apt to dreſs up Labour in a horrible Mask; but horrible as it is, Idleneſs is more to be dreaded, and a Life of

* Pſal. civ. ver. 23.
† Prov. ch. vi. ver. 10.
‡ Prov. ch. vi. ver. 11.
‖ 2 Theſſ. ch. iii. ver. 10.
§ 2 Theſſ. ch. iii. ver. 12.
‖‖ Pſal. cxxxviii. ver. 2.

Poverty

Poverty (its neceſſary Conſequence) is far more painful. It was the Advice of *Pythagoras*, *To chooſe the beſt kind of Life*, for that Uſe would render it agreeable, reconciling Men even to the rougheſt Exerciſe. By Practice, Pains become at firſt eaſy, and in the Progreſs pleaſant; and this is ſo true, that whoever examines Things will find, there can be no ſuch Thing as a happy Life without Labour, and that whoever doth not labour with his Hands, muſt in his own Defence labour with his Brains.

Certainly, planting and tilling the Earth is an Exerciſe not leſs pleaſing than uſeful; it takes the Peaſant from his ſmoky Cabin, into the freſh Air and the open Field, rendering his Lot far more deſirable than that of the Sluggard, who lies in the Straw, or ſits whole Days by the Fire.

Convince your People that not only Pleaſure invites, but Neceſſity alſo drives them to labour. If you have any Compaſſion for theſe poor Creatures, put them in mind how many of them periſhed in a late memorable Diſtreſs, through want of that provident Care againſt a hard Seaſon, obſervable not only in all other Men, but even in irrational Animals. Set before their Eyes in lively Colours, their own indigent and ſordid Lives, compared with thoſe of other People, whoſe Induſtry hath procured them hearty Food, warm Clothes, and decent Dwellings. Make them ſenſible what a Reproach it is, that a Nation which makes ſo great Pretenſions to Antiquity, and is ſaid to have flouriſhed many Ages ago in Arts and Learning, ſhould in theſe our Days turn out a lazy, deſtitute, and degenerate Race.

Raiſe your Voices, *Reverend Sirs*, exert your Influence, ſhew your Authority over the Multitude, by engaging them to the Practice of an honeſt Induſtry, a Duty neceſſary to all, and required in all,

whether

whether *Proteſtants*, or *Roman Catholics*, whether *Chriſtians*, *Jews*, or *Pagans*. Be ſo good among other Points to find room for *This*, than which none is of more Concern to the Souls and Bodies of your Hearers, nor conſequently deſerves to be more amply, or frequently inſiſted on.

Many and obvious are the Motives that recommend this Duty. Upon a Subject ſo copious, you can never be at a loſs for ſomething to ſay. And while by theſe Means you reſcue your Countrymen from Want and Miſery, you will have the Satiſfaction to behold your Country itſelf improved. What Pleaſure muſt it give you to ſee theſe waſte and wild Scenes, theſe naked Ditches, and miſerable Hovels, exchanged for fine Plantations, rich Meadows, well-tilled Fields, and neat Dwellings; to ſee People well fed, and well clad, inſtead of famiſhed, ragged Scarecrows; and thoſe very Perſons tilling the Fields that uſed to beg in the Streets.

Neither ought the Difficulty of the Enterpriſe to frighten you from attempting it. It muſt be confeſſed a Habit of Induſtry is not at once introduced; Neighbour, nevertheleſs, will emulate Neighbour, and the Contagion of good Example will ſpread as ſurely as of bad, though perhaps not ſo ſpeedily. It may be hoped, there are many that would be allured by a plentiful and decent Manner of Life to take Pains, eſpecially when they obſerve it to be attained by the Induſtry of their Neighbours, in no Sort better qualified than themſelves.

If the ſame gentle Spirit of Sloth did not ſooth our Squires as well as Peaſants, one would imagine there ſhould be no idle Hands among us. Alas! how many Incentives to Induſtry offer themſelves in this Iſland, crying aloud to the Inhabitants for Work? Roads to be repaired, Rivers made navigable, Fiſheries on the Coaſts, Mines to be wrought,

Plantations

Plantations to be raiſed, Manufactures improved, and, above all, Lands to be tilled and ſowed with all Sorts of Grain.

When ſo many Circumſtances provoke and animate your People to Labour, when their private Wants, and the Neceſſities of the Public, when the Laws, the Magiſtrates, and the very Country calls upon them, you cannot think it becomes you alone to be ſilent, or hindmoſt in every Project for promoting the public Good. Why ſhould you, whoſe Influence is greateſt, be leaſt active? why ſhould you, whoſe Words are moſt likely to prevail, ſay leaſt in the common Cauſe?

Perhaps it will be ſaid the Diſcouragements attending thoſe of your Communion are a Bar againſt all Endeavours for exciting them to a laudable Induſtry. Men are ſtirred up to labour by the Proſpect of bettering their Fortunes, by getting Eſtates, or Employments; but thoſe who are limited in the Purchaſe of Eſtates, and excluded from all civil Employments, are deprived of thoſe Spurs to Induſtry.

To this it may be anſwered, that admitting theſe Conſiderations do, in ſome meaſure, damp Induſtry and Ambition in Perſons of a certain Rank, yet they can be no Let to the Induſtry of poor People, or ſupply an Argument againſt endeavouring to procure Meat, Drink, and Clothes. It is not propoſed, that you ſhould perſuade the better Sort to acquire Eſtates, or qualify themſelves for becoming Magiſtrates; but only that you ſhould ſet the loweſt of the People at Work, to provide themſelves with Neceſſaries, and ſupply the Wants of Nature.

It will be alledged in Excuſe of their Idleneſs, that the Country People want Encouragement to labour, as not having a Property in the Lands. There is ſmall Encouragement, ſay you, for them

to build, or plant upon another's Land, wherein they have only a temporary Intereſt. To which I anſwer, that Life itſelf is but temporary; that all Tenures are not of the ſame Kind; that the Caſe of our *Engliſh* and the original *Iriſh* is equal in this Reſpect; and that the true *Aborigines*, or natural *Iriſh* are noted for Want of Induſtry in improving even on their own Lands, whereof they have both Poſſeſſion and Property.

How many induſtrious Perſons are there in all civilized Countries, without any Property in Lands, or any Proſpect of Eſtates, or Employments? Induſtry never fails to reward her Votaries. There is no one but can earn a little, and little added to little makes a Heap. In this fertile and plentiful Iſland, none can periſh for Want but the Idle and Improvident. None who have Induſtry, Frugality, and Foreſight, but may get into tolerable, if not wealthy Circumſtances. Are not all Trades and Manufactures open to thoſe of your Communion? have you not the ſame free Uſe, and may you not make the ſame Advantage of Fairs and Markets as other Men? do you pay higher Duties, or are you liable to greater Impoſitions than your fellow Subjects? and are not the public Præmiums and Encouragements given indifferently to Artiſts of all Communions? have not, in Fact, thoſe of your Communion a very great Share of the Commerce of this Kingdom in their Hands? and is not more to be got by this than by purchaſing Eſtates, or poſſeſſing civil Employments, whoſe Incomes are often attended with large Expences?

A tight Houſe, warm Apparel, and wholſom Food are ſufficient Motives to labour. If all had them, we ſhould be a flouriſhing Nation. And if thoſe who take pains may have them, thoſe who will not take pains are not to be pitied; they are to

be looked on and treated as Drones, the Peſt and Diſgrace of Society.

It will be ſaid, the Hardneſs of the Landlord cramps the Induſtry of the Tenant. But if Rent be high, and the Landlord rigorous, there is more need of Induſtry in the Tenant. It is well known that in *Holland* Taxes are much higher, and Rent both of Land and Houſes far dearer than in *Ireland.* But this is no Objection or Impediment to the Induſtry of the People, who are rather animated and ſpurred on to earn a Livelihood by Labour, that is not to be got without it.

You will ſay, it is an eaſy Matter to make a plauſible Diſcourſe on Induſtry, and its Advantages; but what can be expected from poor Creatures, who are deſtitute of all Conveniencies for exerting their Induſtry, who have nothing to improve upon, nothing to begin the World with? I anſwer, they have their four Quarters, and five Senſes. Is it nothing to poſſeſs the bodily Organs ſound and entire! That wonderful Machine the Hand, was it formed to be idle?

Was there but Will to work, there are not wanting in this Iſland either Opportunities or Encouragements. Spinning alone might employ all idle Hands (Children as well as Parents) being ſoon learned, eaſily performed, and never failing of a Market, requiring neither Wit nor Strength, but ſuited to all Ages and Capacities. The Public provides Utenſils, and Perſons for teaching the Uſe of them; but the Public cannot provide a Heart and Will to be induſtrious. Theſe, I will not deny, may be found in ſeveral Perſons in ſome other Parts of the Kingdom, and where-ever they are found, the comfortable Effects ſhew themſelves. But ſeldom, very ſeldom are they found in theſe *Southern* Peeple, whoſe Indolence figureth a Lion in

in the Way, and is Proof againſt all Encouargement.

But you will inſiſt, how can a poor Man, whoſe daily Labour goes for the Payment of his Rent, be able to provide preſent Neceſſaries for his Family, much leſs to lay up a Store for the future. It muſt be owned, a conſiderable Share of the poor Man's Time and Labour goes towards paying his Rent. But how are his Wife and Children employed, or how doth he employ himſelf the reſt of his Time? The ſame Work tires, but different Works relieve. Where there is a true Spirit of Induſtry, there will never be wanting ſomething to do, without Doors, or within, by Candle-light, if not by Day-light. *Labor ipſe Voluptas*, ſaith the Poet, and this is verified in Fact.

In *England*, when the Labour of the Field is over, it is uſual for Men to betake themſelves to ſome other Labour of a different kind. In the *Northern* Parts of that induſtrious Land, the Inhabitants meet, a jolly Crew, at one another's Houſes, where they merrily and frugally paſs the long and dark Winter Evenings; ſeveral Families by the ſame Light, and the ſame Fire, working at their different Manufactures of Wooll, Flax, or Hemp, Company mean while mutually cheering and provoking to labour. In certain other * Parts you may ſee, on a Summer's Evening, the common Labourers ſitting along the Street of a Town or Village, each at his own Door, with a Cuſhion before him making Bone-lace, and earning more in an Evening's Paſtime than an *Iriſh Family* would in a whole Day. Thoſe People inſtead of cloſing the Day with a Game on greaſy Cards, or lying ſtretched before the Fire, paſs their Time much more chear-

* e. g. *Newport-Pagnel* in *Buckinghamſhire.*

fully in ſome uſeful Employment, which Cuſtom hath rendered light and agreeable.

But admitting, for the various Reaſons above alledged, that it is impoſſible for our Cottagers to be rich, yet it is certain they may be clean. Now bring them to be cleanly, and your Work is half done. A little Waſhing, ſcrubbing, and rubbing, beſtowed on their Perſons and Houſes, would introduce a ſort of Induſtry, and Induſtry in any one kind is apt to beget it in another.

Indolence in Dirt is a terrible Symptom, which ſhews itſelf in our lower *Iriſh* more, perhaps, than in any People on this Side *The Cape of Good Hope.* I will venture to add, that look throughout the Kingdom, and you ſhall not find a clean Houſe inhabited by clean People, and yet wanting Neceſſaries; the ſame Spirit of Induſtry that keeps Folk clean, being ſufficient to keep them alſo in Food and Raiment.

But alas! our poor *Iriſh* are wedded to Dirt upon Principle. It is with ſome them a Maxim, that the Way to make Children thrive is to keep them dirty. And I do verily believe, that the Familiarity with Dirt, contracted and nouriſhed from their Infancy, is one great Cauſe of that Sloth which attends them in every Stage of Life. Were Children but brought up in an Abhorrence of Dirt, and obliged to keep themſelves clean, they would have ſomething to do, whereas now they do nothing.

It is paſt all doubt, that thoſe who are educated in a ſupine Neglect of all Things, either profitable or decent, muſt needs contract a Sleepineſs and Indolence, which doth neceſſarily lead to Poverty, and every other Diſtreſs that attends it. *Love not Sleep*, cries *Solomon, leſt thou come to Poverty; open*

thine

thine Eyes and thou ſhalt be ſatisfied with Bread ‖. It is therefore greatly to be wiſhed, that you would perſuade Parents, to inure their Children betimes to a Habit of Induſtry, as the ſureſt Way to ſhun the Miſeries that muſt otherwiſe befal them.

An early Habit, whether of Sloth, or Diligence, will not fail to ſhew itſelf throughout the whole Courſe of a Man's Life. *Train up a Child,* ſaith the *Wiſeman, in the Way he ſhould go, and when he is old he will not depart from it*.* The firſt Tincture often leaves ſo deep a Stain as no Afterthought or Endeavour can waſh out. Hence Sloth in ſome Minds is Proof againſt all Arguments and Examples whatſoever, all Motives of Intereſt and Duty, all Impreſſions even of Cold and Hunger. This Habit rooted in the Child, grows up and adheres to the Man, producing a general Liſtleſſneſs, and Averſion from Labour. This I take to be our great Calamity.

For admitting, that ſome of our Squires and Landlords are Vultures with Iron Bowels, and that their Hardneſs and Severity is a great Diſcouragement to the Tenant, who will naturally prefer Want and Eaſe before Want and Toil; it muſt at the ſame time be admitted, that neither is the Landlord, generally ſpeaking, ſo hard, nor the Climate ſo ſevere, nor the Soil ſo ungrateful, as not to anſwer the Husbandman's Labour, where there is a Spirit of Induſtry; the Want of which is the true Cauſe of our national Diſtreſs. Of this there are many evident Proofs.

I have myſelf known a Man, from the loweſt Condition of Life, without Friends or Education, not knowing ſo much as to write or read, bred to no Trade or Calling, by pure Dint of Day-labour,

‖ Prov. ch. xx. ver. 13.   * Prov. ch. xxii. ver. 6.

Frugality, and Foreſight, to have grown wealthy, even in this Iſland, and under all the abovementioned Diſadvantages. And what is done by one, is poſſible to another.

In *Holland* a Child five Years old is maintained by its own Labour; In *Ireland* many Children of twice that Age do nothing but ſteal, or incumber the Hearth and Dunghill. This ſhameful Neglect of Education ſhews itſelf through the whole Courſe of their Lives, in a matchleſs Sloth bred in the very Bone, and not to be accounted for by any outward Hardſhip or Diſcouragement whatever. It is the native Colour, if we may ſo ſpeak, and Complexion of the People. *Dutch*, *Engliſh*, *French*, or *Flemiſh* cannot match them.

Mark an *Iriſhman* at Work in the Field; if a Coach, or Horſeman go by, he is ſure to ſuſpend his Labour, and ſtand ſtaring until they are out of Sight. A Neighbour of mine made it his Remark in a Journey from *London* to *Briſtol*, that all the Labourers, of whom he enquired the Road, conſtantly anſwered without looking up, or interrupting their Work, except one who ſtood ſtaring and leaning on his Spade, and him he found to be an *Iriſhman*.

It is a ſhameful Thing and peculiar to this Nation, to ſee luſty Vagabonds ſtrolling about the Country, and begging without any Pretence to beg. Ask them why they do not labour to earn their own Livelihood, they will tell you, They want Employment; offer to employ them, and they ſhall refuſe your Offer; or, if you get them to work one Day, you may be ſure not to ſee them the next. I have known them decline even the lighteſt Labour, that of Hay-making, having at the ſame time neither Clothes for their Backs, nor Food for their Bellies.

A

A ſore Leg is an Eſtate to ſuch a Fellow, and this may be eaſily got and continued with ſmall Trouble. Such is their Lazineſs, that rather than work they will cheriſh a Diſtemper. This I know to be true, having ſeen more than one Inſtance, wherein the ſecond Nature ſo far prevailed over the firſt, that Sloth was preferred to Health. To theſe Beggars who make much of their Sores, and prolong their Diſeaſes, you cannot do a more thankleſs Office than cure them, except it be to ſhave their Beards, which conciliate a ſort of Reverence to that Order of Men.

It is indeed a difficult Task to reclaim ſuch Fellows from their ſlothful and brutal Manner of Life, to which they ſeem wedded with an Attachment that no temporal Motives can conquer; nor is there, humanly ſpeaking, any Hopes they will mend, except their Reſpect for your Leſſons, and Fear of ſomething beyond the Grave be able to work a Change in them.

Certainly, if I may adviſe, you ſhould in Return for the Lenity and Indulgence of the Government, endeavour to make yourſelves uſeful to the Public; and this will beſt be performed by rouſing your poor Countrymen from their beloved Sloth. I ſhall not now diſpute the Truth, or Importance of other Points, but will venture to ſay, that you may ſtill find Time to inculcate this Doctrine of an *honeſt Induſtry*, and that this would by no means be Time thrown away, if promoting your Country's Intereſt, and reſcuing ſo many unhappy Wretches of your Communion from Beggary, or the Gallows, be thought worth your Pains.

It ſhould ſeem you cannot in your Sermons do better than inveigh againſt Idleneſs, that extenſive Parent of many Miſeries and many Sins; Idleneſs the Mother of Hunger and Siſter of Theft; *Idle-*

neſs which, the *Son* of *Sirach* aſſures us, *teacheth many Vices.*

The ſame Doctrine is often preached from the Gallows. And indeed the Poverty, Nakedneſs, and Famine which Idleneſs entaileth on her Votaries, do make Men ſo wretched, that they may well think it better to die than to live ſuch Lives. Hence a Courage for all villanous Undertakings, which bringing Men to a ſhameful Death, do then open their Eyes when they are going to be cloſed for ever.

If you have any Regard (as it is not to be doubted) either for the Souls, or Bodies of your People, or even for your own Intereſt and Credit, you cannot fail to inveigh againſt this crying Sin of your Country. Seeing you are obnoxious to the Laws, ſhould you not in Prudence try to reconcile yourſelves to the Favour of the Public; and can you do this more effectually, than by co-operating with the public Spirit of the Legiſlature, and Men in Power?

Were this but done heartily, would you but *be inſtant in Seaſon, and out of Seaſon, reprove, rebuke, exhort* *, ſuch is the Aſcendent you have gained over the People, that we might ſoon expect to ſee the good Effects thereof. We might hope *that our Garners would be ſoon full, affording all manner of Store, that our Sheep would bring forth thouſands, that our Oxen would be ſtrong to labour, that there would be no breaking in, nor going out*, (no Robbery, nor Migration for Bread) *and that there would be no Complaining in our Streets.* †

It ſtands you upon to act with Vigour in this Cauſe, and ſhake off the Shackles of Sloth from your Countrymen, the rather, becauſe there be

* 2 Tim. ch. iv. ver. 2.

† Pſal. cxliv. ver. 13, 14.

ſome

ſome who ſurmiſe, that yourſelves have put them on. Right, or wrong, Men will be apt to judge of your Doctrines by their Fruits. It will reflect ſmall Honour on their Teachers, if inſtead of Honeſty and Induſtry thoſe of your Communion are peculiarly diſtinguiſhed by the contrary Qualities, or if the Nation converted by the great and glorious *Saint Patrick*, ſhould, above all other Nations, be ſtigmatiſed and marked out as good for nothing.

I can never ſuppoſe you ſo much your own Enemies, as to be Friends to this odious Sloth. But were this once aboliſhed, and a laudable Induſtry introduced in its Stead, it may perhaps be asked, who are to be Gainers? I anſwer, *your Reverences* are like to be great Gainers; for every Peny you now gain, you will gain a Shilling: you would gain alſo in your Credit: and your Lives would be more comfortable.

You need not be told, how hard it is to rake from Rags and Penury a tolerable Subſiſtence; or how offenſive to perform the Duties of your Function, amidſt Stench and Naſtineſs; or how much Things would change for the better, in Proportion to the Induſtry and Wealth of your Flocks. Duty as well as Intereſt calls upon you to clothe the Naked, and feed the Hungry, by perſuading them to *eat* (in the Apoſtle's Phraſe) *their own Bread*, or, as the *Pſalmiſt* expreſſeth it, *the Labour of their own Hands*. By inſpiring your Flocks with a Love of Induſtry, you will at once ſtrike at the Root of many Vices, and diſpoſe them to practiſe many Virtues. This therefore is the readieſt Way to improve them.

Conſult your Superiors. They ſhall tell you the Doctrine here delivered is a ſound Catholic Doctrine, not limited to *Proteſtants*, but extending to all, and admitted

admitted by all, whether *Proteſtants* or *Roman Catholics*, *Chriſtians* or *Mahometans*, *Jews* or *Gentiles*. And as it is of the greateſt Extent, ſo it is alſo of the higheſt Importance. *Saint Paul* expreſly ſaith, *That if any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel* *.

In vain then do you endeavour to make Men Orthodox in Points of Faith, if at the ſame time in the Eyes of *Chriſt* and his Apoſtles, you ſuffer them to be worſe than Infidels, than thoſe who have no Faith at all. There is ſomething it ſeems worſe than even Infidelity; and to incite and ſtimulate you to put away that curſed Thing from among you, is the Deſign and Aim of this *Addreſs*. The Doctrine we recommend is an evident Branch of the Law of Nature; it was taught by Prophets, inculcated by Apoſtles, encouraged and inforced by Philoſophers, Legiſlators, and all wiſe States, in all Ages, and in all Parts of the World. Let me therefore intreat you to exert yourſelves, *To be Inſtant in Seaſon, and out of Seaſon, rebuke, reprove, exhort*. Take all Opportunities to drive the Lion out of the Way; raiſe your Voices, omit no Occaſion, public or private, of awakening your wretched Countrymen from their ſweet Dream of Sloth.

Many ſuſpect your Religion to be the Cauſe of that notorious Idleneſs, which prevails ſo generally among the Natives of this Iſland, as if the *Roman Catholic* Faith was inconſiſtent with an honeſt Diligence in a Man's Calling. But whoever conſiders the great Spirit of Induſtry that reigns in *Flanders* and *France*, and even beyond the *Alps*, muſt acknowledge this to be a groundleſs Suſpicion. In

* 1 Tim. ch. v. ver. 8.

Piedmont

Piedmont and *Genoa*, in the *Milaneſe* and the *Venetian State*, and indeed throughout all *Lombardy*, how well is the Soil cultivated, and what Manufactures of Silk, Velvet, Paper, and other Commodities flouriſh? The King of *Sardinia* will ſuffer no idle Hands in his Territories, no Beggar to live by the Sweat of another's Brow; it has even been made penal at *Turin*, to relieve a ſtrolling Beggar. To which I might add, that the Perſon whoſe Authority will be of the greateſt Weight with you, even the *Pope* himſelf, is at this Day endeavouring to put new Life into the Trade and Manufactures of his Country.

Though I am in no Secret of the Court of *Rome*, yet I will venture to affirm, that neither *Pope*, nor *Cardinals*, will be pleaſed to hear, that thoſe of their Communion are diſtinguiſhed above all others, by Sloth, Dirt, and Beggary; or be diſpleaſed at your endeavouring to reſcue them from the Reproach of ſuch an infamous Diſtinction.

The Caſe is as clear as the Sun; what we urge is inforced by every Motive that can work on a reaſonable Mind. The Good of your Country, your own private Intereſt, the Duty of your Function, the Cries and Diſtreſſes of the Poor do with one Voice call for your Aſſiſtance. And if it is on all hands allowed to be right and juſt, if agreeable both to Reaſon and Religion, if coincident with the Views both of your temporal and ſpiritual Superiors, it is to be hoped, *this Addreſs* may find a favourable Reception, and that a Zeal for diſputed Points will not hinder your concurring to propagate ſo plain and uſeful a Doctrine, wherein we are all agreed.

When a Leak is to be ſtopped, or a Fire extinguiſhed, do not all Hands co-operate without Diſtinction of Sect or Party? Or if I am fallen into a Ditch,

Ditch, ſhall I not ſuffer a Man to help me out, until I have firſt examined his Creed? Or when I am ſick, ſhall I refuſe the Phyſic, becauſe my Phyſician doth, or doth not believe the *Pope*'s Supremacy?

Fas eſt et ab Hoſte doceri. But in truth, I am no Enemy to your Perſons, whatever I may think of your Tenets. On the contrary, I am your ſincere Well-wiſher. I conſider you as my Countrymen, as Fellow-Subjects, as profeſſing Belief in the ſame *Chriſt*. And I do moſt ſincerely wiſh, there was no other Conteſt between us but *Who ſhall moſt compleatly practiſe the Precepts of Him by whoſe Name we are called, and whoſe Diſciples we all profeſs to be.*

Soon after the preceding ADDRESS was publiſhed, the Printer hereof received the following LETTER from the *Roman Catholic Clergy* of the Dioceſe of *Dublin*, deſiring it to be inſerted in the *Dublin Journal* of *November* 18, 1749.

YOU will very much oblige many of your conſtant Readers, if you acquaint the Public, that the ADDRESS you lately publiſhed, intitled, *A Word to the Wiſe; or An Exhortation to the Roman Catholic Clergy of Ireland*, was received by the *Roman* Catholic Clergy of *Dublin*, with the higheſt Senſe of Gratitude; and they take the Liberty, in this public Manner, to return their ſincere and hearty Thanks to the worthy Author, aſſuring him, that they are determined to comply with every Particular recommended in it, to the utmoſt of their Power. In every Page it contains a Proof of the Author's extenſive

extenſive Charity: His Views are only towards the public Good: The Means he preſcribeth are eaſily complied with, and his Manner of treating Perſons in their Circumſtances ſo very ſingular, that they plainly ſhew the Good Man, the polite Gentleman, and the true Patriot. All this hath ſo great an Effect upon them, that they have already directed circular Letters to the Pariſh Prieſts of this Dioceſe, recommending, in the moſt earneſt Manner, the Peruſal, and zealous Execution of what is contained in the ſaid Addreſs; and it is hoped, that by publiſhing this in your Journal, the *Roman* Catholic Clergy of the other Parts of this Kingdom will be induced to follow their Example, which muſt promote the laudable Views of that great and good Man. At the ſame Time he may be aſſured, that the *Roman* Catholic Clergy of this City, have frequently taken conſiderable Pains to recommend, to their reſpective Flocks, Induſtry, and a due Application to their different Trades and Callings, as an indiſpenſible Duty, and the Means of avoiding the many Vices and bad Conſequences which generally attend criminal Poverty and Want. But the more effectually to prevent theſe Evils, and remove all Excuſes for Sloth and Idleneſs, they have, ſeveral Months ago, purſuant to the Example of many Biſhopricks in *Lombardy*, *Spain*, *Naples*, &c. taken the Steps moſt proper and expedient, in their Opinion, to leſſen conſiderably the Number of Holidays in this Kingdom; and they make no Doubt but their Expectations will, in a ſhort time, be fully anſwered, to the great Advantage of the Public.

We are, &c.

A LET-

A LETTER TO THE Roman Catholics of the Dioceſe of *Cloyne*.

Publiſhed in the late Rebellion, A. D. MDCIXLV.

My Countrymen and Fellow Subjects,

NOtwithſtanding the Differences of our religious Opinions, I ſhould be ſorry to be wanting in any Inſtance of Humanity, or good Neighbourhood to any of you. For which Reaſon I find myſelf ſtrongly inclined, at this critical Juncture, to put you in mind, that you have been treated with a truly Chriſtian Lenity under the preſent Government, that your Perſons have been protected, and your Properties ſecured by equal Laws, and that it would be highly imprudent as well as ungrateful to forfeit theſe Advantages, by making yourſelves Tools to the Ambition of foreign Princes, who fancy it expedient to raiſe Diſturbances among us at preſent, but as ſoon as their own Ends are ſerved, will not fail to abandon you, as they have always done.

Is it not evident that your true Intereſt conſiſts in lying ſtill, and waiting the Event, ſince *Ireland* muſt neceſſarily follow the Fate of *England*; and that therefore Prudence and Policy preſcribe Quiet to the Roman Catholics of this Kingdom, who, in caſe a Change of Hands ſhould not ſucceed, after your attempting to bring it about, muſt then expect to be on a worſe Foot than ever?

But we will ſuppoſe it ſucceeds to your Wiſh. What then? Would not this undermine even your own Intereſts and Fortune, which are often interwoven with thoſe of your Neighbours? Would not all thoſe, who have Debts or Money, or other Effects in the Hands of Proteſtants, be fellow Sufferers with them? Would not all thoſe who hold under the Acts of Settlement, be as liable as Proteſtants themſelves to be diſpoſſeſſed by the old Proprietors? Or, can even thoſe who are ſtiled Proprietors, flatter themſelves with Hopes of poſſeſſing the Eſtates which they claim, which, in all likelihood, would be given to Favourites, (perhaps to Foreigners) who are near the Perſon, or who fought the Battles, of their Maſter.

Under Proteſtant Governments, thoſe of your Communion, have formerly enjoyed a greater Share of the Lands of this Kingdom, and more ample Privileges. You bore your Part in the Magiſtracy and the Legiſlature, and could complain of no Hardſhips on the Score of your Religion. If theſe Advantages have been ſince impaired or loſt, was it not by the wrong Meaſures yourſelves took to enlarge them, in ſeveral ſucceſſive Attempts, each of which left you weaker and in a worſe Condition than you were before. And this, notwithſtanding the vaunted Succours of *France* and *Spain*, whoſe vain Efforts in Conjunction with yours conſtantly recoiled on your own Heads, even when your

your Numbers and Circumſtances were far more conſiderable than they now are.

You all know theſe Things to be true. I appeal to your own Breaſts. Dear bought Experience hath taught you, and paſt Times inſtruct the preſent. But perhaps you follow Conſcience rather than Intereſt. Will any Men amongſt you pretend to plead Conſcience againſt being quiet, or againſt paying Allegiance and peaceable Submiſſion to a Proteſtant Prince, which the firſt Chriſtians paid even to Heathen, and which thoſe of your Communion, at this Day, pay to Mahometan and to Idolatrous Princes in *Turky* and *China*, and which you yourſelves have ſo often profeſſed to pay to our preſent gracious Sovereign? Conſcience is quite out of the Caſe. And what Man in his Senſes would engage in a dangerous Courſe, to which neither Intereſt doth invite, nor Conſcience oblige him?

I heartily wiſh, that this Advice may be as well taken, as it is meant, and that you may maturely conſider your true Intereſt, rather than raſhly repeat the ſame Errors which you have ſo often repented of. So recommending you to the merciful Guidance of Almighty God, I ſubſcribe myſelf,

Your real Well-wiſher,

GEORGE CLOYNE.

MAXIMS

MAXIMS

CONCERNING

PATRIOTISM.

First Publiſhed, A. D. MDCCL.

1. EVERY Man, by conſulting his own Heart, may eaſily know whether he is or is not a Patriot. But it is not ſo eaſy for the Byſtanders.

2. Being loud and vehement either againſt a Court, or for a Court, is no Proof of Patriotiſm.

3. A Man whoſe Paſſion for Money runs high, bids fair for being no Patriot. And he likewiſe whoſe Appetite is keen for Power.

4. A Native than a Foreigner, a married Man than a Bachelor, a Believer than an Infidel, have a better Chance for being Patriots.

5. It is impoſſible an Epicure ſhould be a Patriot.

6. It is impoſſible a Man who cheats at Cards, or cogs the Dice, ſhould be a Patriot.

7. It is impoſſible a Man who is falſe to his Friends and Neighbours ſhould be true to the Public.

8. Every Knave is a thorough Knave. And a thorough Knave is a Knave throughout.

9 A Man who hath no Senſe of God or Conſcience: would you make ſuch a one Guardian to your Child? if not, why Guardian to the State?

10. A Sot, a Beaſt, benummed and ſtupified by Exceſs, is good for nothing, much leſs to make a Patriot of.

11. A Fop or Man of Pleaſure makes but a ſcurvy Patriot.

12. A ſullen, churliſh Man, who loves no Body, will hardly love his Country.

13. The Love of Praiſe and Eſteem may do ſomething: but to make a true Patriot there muſt be an inward Senſe of Duty and Conſcience.

14. Honeſty (like other Things) grows from its proper Seed, good Principles early laid in the Mind.

15. To be a real Patriot, a Man muſt conſider his Countrymen as God's Creatures, and himſelf as accountable for his acting towards them.

16. If *pro Aris et Focis* be the Life of Patriotiſm, he who hath no Religion or no Home makes a ſuſpected Patriot.

17. No Man perjures himſelf for the ſake of Conſcience.

18. There is an eaſy Way of reconciling Malecontents.——*Sunt verba & voces quibus hunc lenire dolorem*, &c.

19. A good Groom will rather ſtroke than ſtrike.

20. He who ſaith there is no ſuch Thing as an honeſt Man, you may be ſure is himſelf a Knave.

21. I have no Opinion of your bumper Patriots. Some eat, ſome drink, ſome quarrel for their Country. Modern Patriotism!

22. *Ibycus* is a carking, griping, cloſe-fiſted Fellow. It is odds that *Ibycus* is not a Patriot.

23. We are not to think every clamorous Haranguer, or every ſplenetic Repiner againſt a Court, is therefore a Patriot.

24. A

24. A Patriot is one who heartily wiſheth the public Proſperity, and doth not only wiſh, but alſo ſtudy and endeavour to promote it.

25. Gameſters, Fops, Rakes, Bullies, Stock-jobbers: alas! what Patriots?

26. Some Writers have thought it impoſſible that Men ſhould be brought to laugh at public Spirit. Yet this hath been done in the preſent Age.

27. The Patriot aims at his private Good in the Public. The Knave makes the Public ſubſervient to his private Intereſt. The former conſiders himſelf as Part of a Whole, the latter conſiders himſelf as the Whole.

28. There is and ever will be a natural Strife between Court and Country. The one will get as much, and the other give as little as it can. How muſt the Patriot behave himſelf?

29. He gives the neceſſary. If he gives more, it is with a View of gaining more to his Country.

30. A Patriot will never barter the public Money for his private Gain.

31. Moral Evil is never to be committed, phyſical Evil may be incurred, either to avoid a greater Evil, or to procure a good.

32. Where the Heart is right, there is true Patriotiſm.

33. In your Man of Buſineſs, it is eaſier to meet with a good Head than a good Heart.

34. A Patriot will admit there may be honeſt Men, and that honeſt Men may differ.

35. He that always blames or always praiſes is no Patriot.

36. Were all ſweet and ſneaking Courtiers, or were all ſour Malecontents; in either Caſe the Public would thrive but ill.

37. A Patriot would hardly wiſh there was no Contraſt in the State.

38. Ferments of the worſt Kind ſucceed to perfect Inaction.

39. A Man rages, rails and raves; I ſuſpect his Patriotiſm.

40. The fawning Courtier and the ſurly 'Squire often mean the ſame Thing, each his own Intereſt.

41. A Patriot will eſteem no Man for being of his Party.

42. The factious Man is apt to miſtake himſelf for a Patriot.

THE

THE
QUERIST.

CONTAINING

Several *QUERIES*,

Propoſed to the

CONSIDERATION

OF THE

PUBLIC.

I the Lord have brought down the high Tree, have exalted the low Tree, have dried up the green Tree, and have made the dry Tree to flouriſh.

Ezek. xvii. 24.

Firſt Printed A. D. MDCCXXXV.

Advertiſement by the AUTHOR.

THE QUERIST was firſt printed in the Year One Thouſand Seven Hundred and Thirty-five; ſince which Time, the Face of Things is ſomewhat changed. In this Edition, ſome Alterations have been made. The three Parts are publiſhed in one; ſome few Queries are added, and many omitted, particularly, of thoſe relating to the Sketch or Plan of a national Bank; which it may be time enough to take again in hand, when the Public ſhall ſeem diſpoſed to make uſe of ſuch an Expedient. I had determined with myſelf never to prefix my Name to the Queriſt, but in the laſt Edition was over-ruled by a Friend, who was remarkable for purſuing the publick Intereſt with as much Diligence, as others do their own. I apprehend the ſame Cenſure on this, that I incurred upon another Occaſion, for meddling out of my profeſſion. Though to feed the Hungry and clothe the Naked, by promoting an honeſt Induſtry, will, perhaps, be deemed no improper Employment for a Clergyman, who ſtill thinks himſelf a Member of the Commonwealth. As the Sum of human Happineſs is ſuppoſed to conſiſt in the Goods of Mind, Body and Fortune, I would fain make my Studies of ſome Uſe to Mankind, with regard to each of theſe three Particulars, and hope it will not be thought faulty or indecent in any Man, of what Profeſſion ſoever, to offer his Mite towards improving the Manners, Health and Proſperity of his Fellow-creatures.

THE

THE

QUERIST.

Qu. 1. WHETHER there ever was, is, or will be, an induſtrious Nation poor, or an idle rich?

2. Whether a People can be called poor, where the common Sort are well fed, clothed and lodged?

3. Whether the Drift and Aim of every wiſe State ſhould not be, to encourage Induſtry in its Members? And, whether thoſe, who employ neither Heads nor Hands for the common Benefit, deſerve not to be expelled like Drones out of a well governed State?

4. Whether the four Elements, and Man's Labour therein, be not the true Source of Wealth?

5. Whether Money be not only ſo far uſeful, as it ſtirreth up Induſtry, enabling Men mutually to participate the Fruits of each others Labour?

6. Whether any other Means, equally conducing to excite and circulate the Induſtry of Mankind, may not be as uſeful as Money?

7. Whether the real End and Aim of Men be not Power? And whether he who could have every Thing elſe at his Wiſh or Will, would value Money?

8. Whether the public Aim in every well governed State be not, that each Member, according to his juſt Pretenſions and Induſtry, ſhould have Power?

9. Whether Power be not referred to Action; and whether Action doth not follow Appetite or Will?

10. Whether Faſhion doth not create Appetites; and whether the prevailing Will of a Nation is not the Faſhion?

11. Whether the Current of Induſtry and Commerce be not determined by this prevailing Will?

12. Whether it be not owing to Cuſtom, that the Faſhions are agreeable?

13. Whether it may not concern the Wiſdom of the Legiſlature to interpoſe in the making of Faſhions; and not leave an Affair of ſo great Influence, to the Management of Women and Fops, Taylors and Vintners?

14. Whether reaſonable Faſhions are a greater Reſtraint on Freedom than thoſe which are unreaſonable?

15. Whether a general good Taſte in a People would not greatly conduce to their thriving? And whether an uneducated Gentry be not the greateſt of national Evils?

16. Whether Cuſtoms and Faſhions do not ſupply the Place of Reaſon, in the Vulgar of all Ranks? Whether, therefore, it doth not very much import that they ſhould be wiſely framed?

17. Whether the imitating thoſe Neighbours in our Faſhions, to whom we bear no Likeneſs in our Circumſtances, be not one Cauſe of Diſtreſs to this Nation?

18. Whether frugal Faſhions in the upper Rank, and comfortable Living in the lower, be not the Means to multiply Inhabitants?

19. Whether

19. Whether the Bulk of our *Iriſh* Natives are not kept from thriving, by that Cynical Content in Dirt and Beggary, which they poſſeſs to a Degree beyond any other People in Chriſtendom ?

20. Whether the creating of Wants be not the likelieſt Way to produce Induſtry in a People? And whether, if our Peaſants were accuſtomed to eat Beef and wear Shoes, they would not be more induſtrious ?

21. Whether other Things being given, as Climate, Soil, *&c.* the Wealth be not proportioned to the Induſtry, and this to the Circulation of Credit, be the Credit circulated or transferred by what Marks or Tokens ſoever ?

22. Whether, therefore, leſs Money, ſwiftly circulating, be not, in effect, equivalent to more Money ſlowly circulating? Or, whether, if the Circulation be reciprocally as the Quantity of Coin, the Nation can be a Loſer ?

23. Whether Money is to be conſidered as having an intrinſic Value, or as being a Commodity, a Standard, a Meaſure, or a Pledge, as is variouſly ſuggeſted by Writers? And whether the true Idea of Money, as ſuch, be not altogether that of a Ticket or Counter ?

24. Whether the Value or Price of Things, be not a compounded Proportion, directly as the Demand, and reciprocally as the Plenty ?

25. Whether the Terms Crown, Livre, Pound Sterling, *&c.* are not to be conſidered as Exponents or Denominations of ſuch Proportion? And whether Gold, Silver and Paper, are not Tickets or Counters for Reckoning, Recording, and Transferring thereof ?

26. Whether the Denominations being retained, although the Bullion were gone, Things might not nevertheleſs be rated, bought and ſold, Induſtry promoted,

promoted, and a Circulation of Commerce maintained?

27. Whether an equal raiſing of all Sorts of Gold, Silver, and Copper Coin, can have any Effect in bringing Money into the Kingdom? And whether altering the Proportions between the ſeveral Sorts, can have any other Effect, but multiplying one Kind and leſſening another, without any Increaſe of the Sum total?

28. Whether arbitrary changing the Denomination of Coin, be not a public Cheat?

29. What makes a wealthy People? Whether Mines of Gold and Silver are capable of doing this? And whether the Negroes amidſt the Gold Sands of *Afric*, are not poor and deſtitute?

30. Whether there be any Virtue in Gold or Silver, other than as they ſet People at Work, or create Induſtry?

31. Whether it be not the Opinion or Will of the People, exciting them to Induſtry, that truly enricheth a Nation? And whether this doth not principally depend on the Means for counting, tranſferring, and preſerving Power, that is, Property of all Kinds?

32. Whether if there was no Silver or Gold in the Kingdom, our Trade might not nevertheleſs ſupply Bills of Exchange, ſufficient to anſwer the Demands of Abſentees in *England*, or elſewhere?

33. Whether current Bank-Notes may not be deemed Money? And whether they are not actually the greater Part of the Money of this Kingdom?

34. Provided the Wheels move, whether it is not the ſame Thing, as to the Effect of the Machine, be this done by the Force of Wind, or Water, or Animals?

35. Whether Power to command the Induſtry of others be not real Wealth? And whether Money be

be not in truth, Tickets or Tokens for conveying and recording ſuch Power, and whether it be of great Conſequence what Materials the Tickets are made of?

36. Whether Trade, either foreign or domeſtic, be in truth any more than this Commerce of Induſtry?

37. Whether to promote, transfer, and ſecure this Commerce, and this Property in human Labour, or, in other words, this Power, be not the ſole Means of enriching a People, and how far this may be done independently of Gold and Silver?

38. Whether it were not wrong to ſuppoſe Land itſelf to be Wealth? And whether the Induſtry of the People is not firſt to be conſidered, as that which conſtitutes Wealth, which makes even Land and Silver to be Wealth, neither of which would have any Value, but as Means and Motives to Induſtry?

39. Whether in the Waſtes of *America*, a Man might not poſſeſs twenty Miles ſquare of Land, and yet want his Dinner, or a Coat to his Back?

40. Whether a fertile Land, and the Induſtry of its Inhabitants, would not prove inexhauſtible Funds of real Wealth, be the Counters for conveying and recording thereof what you will, Paper, Gold, or Silver?

41. Whether a ſingle Hint be ſufficient to overcome a Prejudice? And whether even obvious Truths will not ſometimes bear repeating?

42. Whether if human Labour be the true Source of Wealth, it doth not follow that Idleneſs ſhould of all Things be diſcouraged in a wiſe State?

43. Whether even Gold, or Silver, if they ſhould leſſen the Induſtry of its Inhabitants, would not be ruinous to a Country? And whether *Spain* be not an Inſtance of this?

44. Whether

44. Whether the Opinion of Men, and their Induſtry conſequent thereupon, be not the true Wealth of *Holland*, and not the Silver ſuppoſed to be depoſited in the Bank at *Amſterdam*?

45. Whether there is in truth any ſuch Treaſure lying dead? And whether it be of great Conſequence to the Public, that it ſhould be real, rather than notional?

46. Whether in order to underſtand the true Nature of Wealth and Commerce, it would not be right to conſider a Ship's Crew caſt upon a deſert Iſland, and by degrees forming themſelves to Buſineſs and civil Life, while Induſtry begot Credit, and Credit moved to Induſtry?

47. Whether ſuch Men would not all ſet themſelves to Work? Whether they would not ſubſiſt by the mutual Participation of each other's Induſtry? Whether when one Man had in his Way procured more than he could conſume, he would not exchange his Superfluities to ſupply his Wants? Whether this muſt not produce Credit? Whether to facilitate theſe Conveyances, to record and circulate this Credit, they would not ſoon agree on certain Tallies, Tokens, Tickets, or Counters?

48. Whether Reflexion in the better Sort might not ſoon remedy our Evils? And whether our real Defect be not in a wrong Way of Thinking?

49. Whether it would not be an unhappy Turn in our Gentlemen, if they ſhould take more Thought to create an Intereſt to themſelves in this or that County, or Borough, than to promote the real Intereſt of their Country?

50. Whether if a Man builds a Houſe he doth not in the firſt Place provide a Plan which governs his Work? And ſhall the Public act without an End, a View, a Plan?

51. Whether

51. Whether by how much the leſs particular Folk think for themſelves, the Public be not ſo much the more obliged to think for them?

52. Whether ſmall Gains be not the Way to great Profit? And if our Tradeſmen are Beggars, whether they may not thank themſelves for it?

53. Whether ſome Way might not be found for making Criminals uſeful in public Works, inſtead of ſending them either to *America*, or to the other World?

54. Whether we may not, as well as other Nations, contrive Employment for them? And whether Servitude, Chains, and hard Labour, for a Term of Years, would not be a more diſcouraging, as well as a more adequate Puniſhment for Felons, than even Death itſelf?

55. Whether there are not ſuch Things in *Holland* as bettering Houſes, for bringing young Gentlemen to Order? And whether ſuch an Inſtitution would be uſeleſs among us?

56. Whether it be true, that the Poor in *Holland* have no Reſource but their own Labour, and yet there are no Beggars in their Streets?

57. Whether he whoſe Luxury conſumeth foreign Products, and whoſe Induſtry produceth nothing domeſtic to exchange for them, is not ſo far forth injurious to his Country?

58. Whether Neceſſity is not to be hearkened to before Convenience, and Convenience before Luxury?

59. Whether to provide plentifully for the Poor, be not feeding the Root, the Subſtance whereof will ſhoot upwards into the Branches, and cauſe the Top to flouriſh?

60. Whether there be any Inſtance of a State wherein the People, living neatly and plentifully, did not aſpire to Wealth?

61. Whether

61. Whether Naſtineſs and Beggary do not, on the contrary, extinguiſh all ſuch Ambition, making Men liſtleſs, hopeleſs, and ſlothful?

62. Whether a Country inhabited by People well fed, clothed and lodged, would not become every Day more populous? And whether a numerous Stock of People in ſuch Circumſtances would not conſtitute a flouriſhing Nation; and how far the Product of our own Country may ſuffice for the compaſſing of this End?

63. Whether a People, who had provided themſelves with the Neceſſaries of Life in good Plenty, would not ſoon extend their Induſtry to new Arts and new Branches of Commerce?

64. Whether thoſe ſame Manufactures which *England* imports from other Countries, may not be admitted from *Ireland*? And, if ſo, whether Lace, Carpets and Tapeſtry, three conſiderable Articles, of *Engliſh* Importation, might not find Encouragement in *Ireland*? And whether an Academy for Deſign might not greatly conduce to the perfecting thoſe Manufactures among us?

65. Whether *France* and *Flanders* could have drawn ſo much Money from *England*, for figured Silks, Lace, and Tapeſtry, if they had not had Academies for Deſigning?

66. Whether when a Room was once prepared, and Models in Plaiſter of *Paris*, the Annual Expence of ſuch an Academy need ſtand the Public in above two hundred Pounds a Year?

67. Whether our Linen-Manufacture would not find the Benefit of this Inſtitution? and whether there be any Thing that makes us fall ſhort of the *Dutch*, in Damasks, Diapers, and printed Linen, but our Ignorance in Deſign?

68. Whether thoſe, who may ſlight this Affair as notional, have ſufficiently conſidered the extenſive

ſive Uſe of the Art of Deſign, and its Influence in moſt Trades and Manufactures, wherein the Forms of Things are often more regarded than the Materials *.

69. Whether there be any Art ſooner learned than that of making Carpets? And whether our Women, with little Time and Pains, may not make more beautiful Carpets than thoſe imported from *Turkey?* And whether this Branch of the Woollen-Manufacture be not open to us?

70. Whether human Induſtry can produce, from ſuch cheap Materials, a Manufacture of ſo great Value, by any other Art, as by thoſe of Sculpture and Painting?

71. Whether Pictures and Statues are not in Fact ſo much Treaſure? And whether *Rome* and *Florence* would not be poor Towns without them?

72. Whether they do not bring ready Money, as well as Jewels? Whether in *Italy* Debts are not paid, and Children portioned with them, as with Gold and Silver?

73. Whether it would not be more prudent, to ſtrike out and exert ourſelves in permitted Branches of Trade, than to fold our Hands and repine, that we are not allowed the Woollen?

74. Whether it be true, that two Millions are yearly expended by *England* by foreign Lace and Linen?

75. Whether immenſe Sums are not drawn yearly into the *Northern* Countries, for ſupplying the *Britiſh* Navy with Hempen Manufactures?

76. Whether there be any Thing more profitable than Hemp? And whether there ſhould not be great Præmiums for encouraging our Hempen Trade?

* Since the firſt Publication of this Query, the Art of Deſign ſeems to be more conſidered and countenanced among us.

What

What Advantages may not *Great-Britain* make of a Country where Land and Labour are ſo cheap?

77. Whether *Ireland* alone might not raiſe Hemp ſufficient for the *Britiſh* Navy? And whether it would not be vain to expect this from the *Britiſh* Colonies in *America*, where Hands are ſo ſcarce, and Labour ſo exceſſively dear?

78. Whether if our our own People want Will or Capacity for ſuch an Attempt, it might not be worth while for ſome undertaking Spirits in *England* to make Settlements, and raiſe Hemp in the Counties of *Clare* and *Limerick*, than which, perhaps, there is not fitter Land in the World for that Purpoſe? And whether both Nations would not find their Advantage therein?

79. Whether if all the idle Hands in this Kingdom were employed on Hemp and Flax, we might not find ſufficient Vent for theſe Manufactures?

80. How far it may be in our own Power to better our Affairs, without interfering with our Neighbours?

81. Whether the Prohibition of our Woollen-Trade, ought not naturally to put us on other Methods, which give no Jealouſy?

82. Whether Paper be not a valuable Article of Commerce? And whether it be not true, that one ſingle Bookſeller in *London* yearly expended above four thouſand Pounds in that foreign Commodity?

83. How it comes to paſs, that the *Venetians* and *Genoeſe*, who wear ſo much leſs Linen, and ſo much worſe than we do, ſhould yet make very good Paper, and in great Quantity, while we make very little?

84. How long it will be before my Countrymen find out, that it is worth while to ſpend a Peny, in order to get a Groat?

85. If

85. If all the Land were tilled that is fit for Tillage, and all that ſowed with Hemp and Flax that is fit for raiſing them, whether we ſhould have much Sheep-walk beyond what was ſufficient to ſupply the Neceſſities of the Kingdom ?

86. Whether other Countries have not flouriſhed without the Woollen-Trade ?

87. Whether it be not a ſure Sign, or Effect of a Country's thriving, to ſee it well cultivated and full of Inhabitants? And if ſo, whether a great Quantity of Sheep-walk, be not ruinous to a Country, rendering it waſte and thinly inhabited ?

88. Whether the employing ſo much of our Land under Sheep, be not in fact an *Iriſh* Blunder ?

89. Whether our hankering after our Woollen-Trade, be not the true and only Reaſon, which hath created a Jealouſy in *England* towards *Ireland?* And whether any Thing can hurt us more than ſuch Jealouſy ?

90. Whether it be not the true Intereſt of both Nations, to become one People? And whether either be ſufficiently apprized of this ?

91. Whether the upper Part of this People are not truly *Engliſh*, by Blood, Language, Religion, Manners, Inclination and Intereſt ?

92. Whether we are not as much *Engliſhmen*, as the Children of old *Romans* born in *Britain*, were ſtill *Romans ?*

93. Whether it be not our true Intereſt, not to interfere with them; and, in every other Caſe, whether it be not their true intereſt to befriend us ?

94. Whether a Mint in *Ireland* might not be of great Convenience to the Kingdom ; and whether it could be attended with any poſſible Inconvenience to *Great-Britain ?* And whether there were not Mints in *Naples* and in *Sicily*, when thoſe Kingdoms were Provinces to *Spain*, or the Houſe of *Auſtria ?*

95. Whether any Thing can be more ridiculous, than for the *North* of *Ireland* to be jealous of a Linen-Manufacture in the *South?*

96. Whether the County of *Tipperary* be not much better Land than the County of *Armagh*; and yet, whether the latter is not much better improved and inhabited than the former?

97. Whether every Landlord in the Kingdom doth not know the Cauſe of this? And yet how few are the better for ſuch their Knowledge?

98. Whether large Farms under few Hands, or ſmall ones under many, are likely to be made moſt of? And whether Flax and Tillage do not naturally multiply Hands, and divide Land into ſmall Holdings, and well-improved?

99. Whether, as our Exports are leſſened, we ought not to leſſen our Imports? And whether theſe will not be leſſened as our Demands, and theſe as our Wants, and theſe as our Cuſtoms or Faſhions? Of how great Conſequence therefore are Faſhions to the Public?

100. Whether it would not be more reaſonable to mend our State than to complain of it; and how far this may be in our own Power?

101. What the Nation gains by thoſe who live in *Ireland* upon the Produce of foreign Countries?

102. How far the Vanity of our Ladies in dreſſing, and of our Gentlemen in drinking, contributes to the general Miſery of the People?

103. Whether Nations as wiſe and opulent as ours, have not made ſumptuary Laws; and what hinders us from doing the ſame?

104. Whether thoſe who drink foreign Liquors, and deck themſelves and their Families with foreign Ornaments, are not ſo far forth to be reckoned Abſentees?

105. Whether

105. Whether as our Trade is limited, we ought not to limit our Expences; and whether this be not the natural and obvious Remedy?

106. Whether the Dirt, and Famine, and Nakedneſs of the Bulk of our People, might not be remedied, even although we had no foreign Trade? And whether this ſhould not be our firſt Care; and whether, if this were once provided for, the Conveniencies of the Rich would not ſoon follow?

107. Whether comfortable Living doth not produce Wants, and Wants Induſtry, and Induſtry Wealth?

108. Whether there is not a great Difference between *Holland* and *Ireland?* And whether foreign Commerce, without which the one could not ſubſiſt, be ſo neceſſary for the other?

109. Might we not put a Hand to the Plough, or the Spade, although we had no foreign Commerce?

110. Whether the Exigencies of Nature are not to be anſwered by Induſtry on our own Soil? And how far the Conveniences and Comforts of Life may be procured, by a domeſtic Commerce between the ſeveral Parts of this Kingdom?

111. Whether the Women may not ſew, ſpin, weave, embroider, ſufficiently for the Embelliſhment of their Perſons, and even enough to raiſe Envy in each other, without being beholden to foreign Countries?

112. Suppoſe the Bulk of our Inhabitants had Shoes to their Feet, Clothes to their Backs, and Beef in their Bellies? Might not ſuch a State be eligible for the Public, even though the 'Squires were condemned to drink Ale and Cider?

113. Whether if Drunkenneſs be a neceſſary Evil, Men may not as well drink the Growth of their own Country?

114. Whether a Nation within itſelf might not have real Wealth, ſufficient to give its Inhabitants Power and Diſtinction, without the Help of Gold and Silver?

115. Whether, if the Arts of Sculpture and Painting were encouraged among us, we might not furniſh our Houſes in a much nobler Manner with our own Manufactures?

116. Whether we have not, or may not have, all the neceſſary Materials for Building at home?

117. Whether Tiles and Plaiſter may not ſupply the Place of *Norway* Fir, for Flooring and Wainſcot?

118. Whether Plaiſter be not warmer, as well as more ſecure, than Deal? And whether a modern faſhionable Houſe, lined with Fir, daubed over with Oil and Paint, be not like a Fire-ſhip, ready to be lighted up by all Accidents?

119. Whether larger Houſes, better built and furniſhed, a greater Train of Servants, the Difference with regard to Equipage and Table, between finer and coarſer, more and leſs elegant, may not be ſufficient to feed a reaſonable Share of Vanity, or ſupport all proper Diſtinctions? And whether all theſe may not be procured, by domeſtic Induſtry out of the four Elements, without ranſacking the four Quarters of the Globe?

120. Whether any Thing is a nobler Ornament, in the Eye of the World, than an *Italian* Palace, that is, Stone and Morter ſkilfully put together, and adorned with Sculpture and Painting; and whether this may not be compaſſed without foreign Trade?

121. Whether an Expence in Gardens and Plantations would not be an elegant Diſtinction for the Rich, a domeſtic Magnificence, employing many Hands within, and drawing nothing from abroad?

122. Whether the Apology which is made for foreign Luxury in *England*, to wit, that they could not

not carry on their Trade without Imports as well as Exports, will hold in *Ireland?*

123. Whether one may not be allowed to conceive and ſuppoſe a Society, or Nation of human Creatures, clad in Woollen Cloths and Stuffs, eating good Bread, Beef, and Mutton, Poultry and Fiſh in great Plenty, drinking Ale, Mead, and Cider, inhabiting decent Houſes built of brick and Marble, taking their Pleaſure in fair Parks and Gardens, depending on no foreign Imports either for Food or Raiment? And whether ſuch People ought much to be pitied?

124. Whether *Ireland* be not as well qualified for ſuch a State, as any Nation under the Sun?

125. Whether in ſuch a State the Inhabitants may not contrive to paſs the twenty-four Hours, with tolerable Eaſe and Chearfulneſs? And whether any People upon Earth can do more?

126. Whether they may not eat, drink, play, dreſs, viſit, ſleep in good Beds, ſit by good Fires, build, plant, raiſe a Name, make Eſtates, and ſpend them?

127. Whether upon the whole, a domeſtic Trade may not ſuffice in ſuch a Country as *Ireland*, to nouriſh and clothe its Inhabitants, and provide them with the reaſonable Conveniencies, and even Comforts of Life?

128. Whether a general Habit of living well, would not produce Numbers and Induſtry; and, whether, conſidering the Tendency of human Kind, the Conſequence thereof would not be foreign Trade and Riches, how unneceſſary ſoever?

129. Whether, nevertheleſs, it be a Crime to enquire how far we may do without foreign Trade, and what would follow on ſuch a Suppoſition?

130. Whether the Number and Welfare of the Subjects be not the true Strength of the Crown?

131. Whether in all public Inſtitutions, there ſhould not be an End propoſed, which is to be the Rule and Limit of the Means? Whether this End ſhould not be the Well-being of the Whole? And whether, in order to this, the firſt Step ſhould not be to clothe and feed our People?

132. Whether there be upon Earth any Chriſtian, or civilized People, ſo beggarly, wretched, and deſtitute, as the common *Iriſh*?

133. Whether, nevertheleſs, there is any other People whoſe Wants may be more eaſily ſupplied from home?

134. Whether, if there was a Wall of Braſs a thouſand Cubits high, round this Kingdom, our Natives might not nevertheleſs live cleanly and comfortably, till the Land, and reap the Fruits of it?

135. What ſhould hinder us from exerting ourſelves, uſing our Hands and Brains, doing ſomething or other, Man, Woman and Child, like the other Inhabitants of God's Earth?

136. Be the reſtraining our Trade well or ill adviſed in our Neighbours, with reſpect to their own Intereſt, yet whether it be not plainly ours to accommodate ourſelves to it?

137. Whether it be not vain to think of perſuading other People to ſee their Intereſt, while we continue blind to our own?

138. Whether there be any other Nation poſſeſſed of ſo much good Land, and ſo many able Hands to work it, which yet is beholden for Bread to foreign Countries?

139. Whether it be true, that we import Corn to the Value of two hundred thouſand Pounds in ſome Years? *

* Things are now better in reſpect of this Particular, and ſome others, than they were when the *Querist* was firſt publiſhed.

140. Whether we are not undone by Faſhions made for other People? And whether it be not Madneſs in a poor Nation to imitate a rich one?

141. Whether a Woman of Faſhion ought not to be declared a public Enemy?

142. Whether it be not certain, that from the ſingle Town of *Cork* were exported, in one Year, no leſs than one hundred and ſeven thouſand one hundred ſixty-one Barrels of Beef; ſeven thouſand three hundred and ſeventy-nine Barrels of Pork; thirteen thouſand four hundred and ſixty-one Casks, and eighty-five thouſand ſeven hundred and twenty-ſeven Firkins of Butter? And what Hands were employed in this Manufacture?

143. Whether a Foreigner could imagine, that one half of the People were ſtarving, in a Country which ſent out ſuch Plenty of Proviſions?

144. Whether an *Iriſh* Lady, ſet out with *French* Silks, and *Flanders* Lace, may not be ſaid to conſume more Beef and Butter than a hundred of our labouring Peaſants?

145. Whether nine Tenths of our foreign Trade be not carried on ſingly to ſupport the Article of Vanity?

146. Whether it can be hoped, that private Perſons will not indulge this Folly, unleſs reſtrained by the Public?

147. How Vanity is maintained in other Countries? Whether in *Hungary* for Inſtance, a proud Nobility are not ſubſiſted with ſmall Imports from abroad?

148. Whether there be a prouder People upon Earth than the noble *Venetians*, although they all wear plain black Clothes?

149. Whether a People are to be pitied, that will not ſacrifice their little particular Vanities to the public Good? And yet, whether each Part would

not except their own Foible from this public Sacrifice, the 'Squire his Bottle, the Lady her Lace?

150. Whether Claret be not often drank rather for Vanity than for Health, or Pleaſure?

151. Whether it be true, that Men of nice Palates have been impoſed on, by Elder Wine for *French* Claret, and by Mead for Palm Sack?

152. Do not *Engliſhmen* abroad purchaſe Beer and Cider at ten Times the Price of Wine?

153. How many Gentlemen are there in *England* of a thouſand Pounds *per Annum*, who never drink Wine in their own Houſes? Whether the ſame may be ſaid of any in *Ireland* who have even one hundred Pounds *per Annum?*

154. What Reaſon have our Neighbours in *England* for diſcouraging *French* Wines, which may not hold with reſpect to us alſo?

155. How much of the neceſſary Suſtenance of our People is yearly exported for Brandy?

156. Whether, if People muſt poiſon themſelves, they had not better do it with their own Growth?

157. If we imported neither Claret from *France*, nor Fir from *Norway*, what the Nation would ſave by it?

158. When the Root yieldeth inſufficient Nouriſhment, whether Men do not top the Tree to make the lower Branches thrive?

159. Whether, if our Ladies drank Sage or Baum Tea out of *Iriſh* Ware, it would be an inſupportable national Calamity?

160. Whether it be really true that ſuch Wine is beſt as moſt encourages drinking, *i. e.* that muſt be given in the largeſt Doſe to produce its Effect? And whether this holds with regard to any other Medicine?

161. Whether

161. Whether that Trade ſhould not be accounted moſt pernicious, wherein the Balance is moſt againſt us? And whether this be not the Trade with *France?*

162. Whether it be not even Madneſs, to encourage Trade with a Nation that takes nothing of our Manufacture?

163. Whether *Ireland* can hope to thrive, if the major Part of her Patriots ſhould be found in the *French* Intereſt?

164. Whether great Plenty and Variety of excellent Wines are not to be had on the Coaſts of *Italy* and *Sicily?* And whether thoſe Countries would not take our Commodities of Linen, Leather, Butter, *&c.* in exchange for them?

165. Particularly, whether the *Vinum Mamertinum*, which grows on the Mountains about *Meſſina*, a red, generous Wine, highly eſteemed (if we may credit *Pliny)* by the ancient *Romans*, would not come cheap, and pleaſe the Palates of our Iſlanders?

166. Why, if a Bribe by the Palate or the Purſe be in effect the ſame Thing, they ſhould not be alike infamous?

167. Whether the Vanity and Luxury of a few ought to ſtand in Competition with the Intereſt of a Nation?

168. Whether national Wants ought not to be the Rule of Trade? And whether the moſt preſſing Wants of the Majority ought not to be firſt conſidered?

169. Whether it is poſſible the Country ſhould be well improved, while our Beef is exported, and our Labourers live upon Potatoes?

170. If it be reſolved that we cannot do without foreign Trade, whether, at leaſt, it may not be worth while to conſider what Branches thereof de-

ſerve to be entertained, and how far we may be able to carry it on under our preſent Limitations?

171. What foreign Imports may be neceſſary, for clothing and feeding the Families of Perſons not worth above one hundred Pounds a Year? And how many wealthier there are in the Kingdom, and what Proportion they bear to the other Inhabitants?

172. Whether Trade be not then on a right Foot, when foreign Commodities are imported in Exchange only for domeſtic Superfluities?

173. Whether the Quantities of Beef, Butter, Wooll and Leather, exported from this Iſland, can be reckoned the Superfluities of a Country, where there are ſo many Natives naked and famiſhed?

174. Whether it would not be wiſe ſo to order our Trade, as to export Manufactures rather than Proviſions, and of thoſe ſuch as employ moſt Hands?

175. Whether ſhe would not be a very vile Matron, and juſtly thought either mad or fooliſh, that ſhould give away the Neceſſaries of Life, from her naked and famiſhed Children, in Exchange for Pearls to ſtick in her Hair, and ſweet Meats to pleaſe her own Palate?

176. Whether a Nation might not be conſidered as a Family?

177. Whether the Remark made by a *Venetian* Ambaſſador to Cardinal *Richlieu* —— *That* France *needed nothing to be rich and eaſy, but to know how to ſpend what ſhe diſſipates* —— may not be of uſe alſo to other People?

178. Whether hungry Cattle will not leap over Bounds? And, whether moſt Men are not hungry in a Country where expenſive Faſhions obtain?

179. Whether there ſhould not be publiſhed yearly, Schedules of our Trade, containing an Account of the Imports and Exports of the foregoing Year?

180. Whether

180. Whether other Methods may not be found for ſupplying the Funds, beſides the Cuſtom on Things imported?

181. Whether any Art or Manufacture be ſo difficult as the making of good Laws?

182. Whether our Peers and Gentlemen are born Legiſlators? Or, whether that Faculty be acquired by Study and Reflexion?

183. Whether to comprehend the real Intereſt of a People, and the Means to procure it, doth not imply ſome Fund of Knowledge, hiſtorical, moral and political, with a Faculty of Reaſon improved by Learning?

184. Whether every Enemy to Learning be not a *Goth?* And whether every ſuch *Goth* among us be not an Enemy to the Country?

185. Whether, therefore, it would not be an Omen of ill Preſage, a dreadful Phænomenon in the Land, if our great Men ſhould take it in their Heads to deride Learning and Education?

186. Whether on the contrary, it ſhould not ſeem worth while to erect a Mart of Literature in this Kingdom, under wiſer Regulations and better Diſcipline than in any other Part of *Europe?* And whether this would not be an infallible Means of drawing Men and Money into the Kingdom?

187. Whether the governed be not too numerous for the governing Part of our College? And whether it might not be expedient to convert thirty Natives-Places into twenty Fellowſhips?

188. Whether if we had two Colleges, there might not ſpring an uſeful Emulation between them? And whether it might not be contrived, ſo to divide the Fellows, Scholars and Revenues between both, as that no Member ſhould be a Loſer thereby?

189. Whether ten thouſand Pounds well laid out, might not build a decent College, fit to contain two hundred

hundred Perſons; and whether the Purchaſe-Money of the Chambers, would not go a good Way towards defraying the Expence?

190. Where this College ſhould be ſituated?

191. Whether in Imitation of the Jeſuits at *Paris*, who admit Proteſtants to ſtudy in their Colleges, it may not be right for us alſo to admit Roman-Catholics into our College, without obliging them to attend Chapel-Duties, or Catechiſms, or Divinity-Lectures? And whether this might not keep Money in the Kingdom, and prevent the Prejudices of a foreign Education?

192. Whether it is poſſible a State ſhould not thrive, whereof the lower part were induſtrious, and the upper wiſe?

193. Whether the collected Wiſdom of Ages and Nations be not found in Books?

194. Whether *Themiſtocles* his Art of making a little City, or a little People, become a great one, be learned any where ſo well as in the Writings of the Ancients?

195. Whether a wiſe State hath any Intereſt nearer Heart than the Education of Youth?

196. Whether the Mind, like Soil, doth not by Diſuſe grow ſtiff; and whether Reaſoning and Study be not like ſtirring and dividing the Glebe?

197. Whether an early Habit of Reflexion, although obtained by ſpeculative Sciences, may not have its Uſe in practical Affairs?

198. Whether even thoſe Parts of Academical Learning which are quite forgotten, may not have improved and enriched the Soil, like thoſe Vegetables which are raiſed, not for themſelves, but plowed in for a Dreſſing of Land?

199. Whether it was not an *Iriſh* Profeſſor who firſt opened the public Schools at *Oxford?* Whether

ther this Iſland hath not been anciently famous for Learning? And whether at this Day it hath any better Chance for being conſiderable?

200. Whether we may not with better Grace ſit down and complain, when we have done all that lies in our Power to help ourſelves?

201. Whether the Gentleman of Eſtate hath a right to be idle; and whether he ought not to be the great Promoter and Director of Induſtry, among his Tenants and Neighbours?

202. Whether in the Cantons of *Switzerland* all under thirty Years of Age are not excluded from their great Councils?

203. Whether *Homer*'s Compendium of Education,

Μύθων μὲν ῥητῆρ' ἔμεναι, πρηκτῆρά τε ἔργων *,

would not be a good Rule for modern Educators of Youth? And whether half the Learning and Study of theſe Kingdoms is not uſeleſs, for want of a proper Delivery and Pronunciation being taught in our Schools and Colleges?

204. Whether in any Order a good Building can be made of bad Materials? Or whether any Form of Government can make a happy State out of bad Individuals?

205. What was it that *Solomon* compared to a Jewel of Gold in a Swine's Snout?

206. Whether the Public is more concerned in any Thing than in the Procreation of able Citizens?

207. Whether to the Multiplying of Human-Kind, it would not much conduce, if Marriages were made with good-liking?

208. Whether, if Women had no Portions, we ſhould then ſee ſo many unhappy and unfruitful Marriages?

* Iliad ix.

209 Whether

209. Whether the Laws be not, according to *Ariſtotle*, a Mind without Appetite or Paſſion? And conſequently without Reſpect of Perſons?

210. Suppoſe a rich Man's Son marries a poor Man's Daughter, ſuppoſe alſo that a poor Man's Daughter is deluded and debauched by the Son of a rich Man; which is moſt to be pitied?

211. Whether the Puniſhment ſhould be placed on the Seduced, or the Seducer?

212. Whether a Promiſe made before God and Man in the moſt ſolemn Manner ought to be violated?

213. Whether it was *Plato*'s Opinion that *for the Good of the Community, rich ſhould marry with rich? de Leg.* l. 4.

214. Whether as Seed equally ſcattered produceth a goodly Harveſt, even ſo an equal Diſtribution of Wealth doth not cauſe a Nation to flouriſh?

215. Whence is it that *Barbs* and *Arabs* are ſo good Horſes? And whether in thoſe Countries they are not exactly nice in admitting none but Males of a good Kind to their Mares?

216. What Effects would the ſame Care produce in Families?

217. Whether the real Foundation for Wealth muſt not be laid in the Numbers, the Frugality and the Induſtry of the People? And whether all Attempts to enrich a Nation by other Means, as raiſing the Coin, Stock-Jobbing and ſuch Arts, are not vain?

218. Whether a Door ought not to be ſhut againſt all other Methods of growing rich, ſave only by Induſtry and Merit? And whether Wealth got otherwiſe would not be ruinous to the Public?

219. Whether the Abuſe of Banks and Paper-Money is a juſt Objection againſt the uſe thereof? And whether ſuch Abuſe might not eaſily be prevented?

220. Whether

220. Whether national Banks are not found uſeful in *Venice*, *Holland* and *Hamburgh?* And whether it is not poſſible to contrive one that may be uſeful alſo in *Ireland?*

221. Whether the Banks of *Venice* and *Amſterdam*, are not in the Hands of the Public?

222. Whether it may not be worth while to inform ourſelves in the Nature of thoſe Banks? And what Reaſon can be aſſigned, why *Ireland* ſhould not reap the Benefit of ſuch public Banks, as well as other Countries?

223. Whether a Bank of national Credit, ſupported by public Funds and ſecured by Parliament, be a Chimera or impoſſible Thing? and if not, what would follow from the Suppoſal of ſuch a Bank?

224. Whether the Currency of a Credit ſo well ſecured would not be of great Advantage to our Trade and Manufactures?

225. Whether the Notes of ſuch public Bank would not have a more general Circulation than thoſe of private Banks, as being leſs ſubject to Frauds and Hazards?

226. Whether it be not agreed that Paper hath in many Reſpects, the Advantage above Coin, as being of more Diſpatch in Payments, more eaſily transferred, preſerved and recovered when loſt?

227. Whether, beſides theſe Advantages, there be not an evident Neceſſity for circulating Credit by Paper, from the Defect of Coin in this Kingdom?

228. Whether it be rightly remarked by ſome, that, as Banking brings no Treaſure into the Kingdom like Trade, private Wealth muſt ſink as the Bank riſeth? And whether whatever cauſeth Induſtry to flouriſh and circulate, may not be ſaid to increaſe our Treaſure?

229 Whether the ruinous Effects of *Miſſiſſippi*, *South-Sea*, and ſuch Schemes, were not owing to an abuſe of Paper-Money or Credit, in making it a Means for Idleneſs and Gaming, inſtead of a Motive and Help to Induſtry?

230. Whether the Riſe of the Bank of *Amſterdam* was not purely caſual, for the Security and Diſpatch of Payments? And whether the good Effects thereof, in ſupplying the Place of Coin, and promoting a ready Circulation of Induſtry and Commerce, may not be a Leſſon to us, to do that by Deſign, which others fell upon by Chance?

231. Whether plenty of ſmall Caſh be not abſolutely neceſſary for keeping up a Circulation among the People; that is, whether Copper be not more neceſſary than Gold?

232. Whether that, which increaſeth the Stock of a Nation, be not a Means of increaſing its Trade? And whether that, which increaſeth the current Credit of a Nation, may not be ſaid to increaſe its Stock?

233. Whether the Credit of the public Funds be not a Mine of Gold to *England*? And whether any Step that ſhould leſſen this Credit ought not to be dreaded?

234. Whether ſuch Credit be not the principal Advantage that *England* hath over *France*? I may add, over every other Country in *Europe*.

235. Whether by this the Public is not become poſſeſſed of the Wealth of Foreigners as well as Natives? And whether *England* be not in ſome ſort the Treaſury of *Chriſtendom*?

236. Whether as our current domeſtic Credit grew, Induſtry would not grow likewiſe? and if Induſtry, our Manufactures; and if theſe, our foreign Credit?

237. Whether foreign Demands may not be anſwered by our Exports without drawing Caſh out of the Kingdom?

238. Whether as Induſtry increaſed, our Manufactures would not flouriſh? and as theſe flouriſhed, whether better Returns would not be made from Eſtates to their Landlords, both within and without the Kingdom?

239. Whether the ſure Way to ſupply People with Tools and Materials, and to ſet them at Work, be not a free Circulation of Money, whether Silver or Paper?

240. Whether in *New England*, all Trade and Buſineſs is not as much at a Stand, upon a Scarcity of Paper-Money, as with us from the Want of Specie?

241. Whether it be certain, that the Quantity of Silver in the Bank of *Amſterdam* be greater now than at firſt? but whether it be not certain that there is a greater Circulation of Induſtry and Extent of Trade, more People, Ships, Houſes and Commodities of all Sorts, more Power by Sea and Land?

242. Whether Money, lying dead in the Bank of *Amſterdam*, would not be as uſeleſs as in the Mine?

243. Whether our viſible Security in Land could be doubted? And whether there be any Thing like this in the Bank of *Amſterdam?*

244. Whether it be juſt to apprehend Danger from truſting a national Bank with Power to extend its Credit, to circulate Notes which it ſhall be Felony to counterfeit, to receive Goods on Loans, to purchaſe Lands, to ſell alſo or alienate them, and to deal in Bills of Exchange; when theſe Powers are no other than have been truſted for many Years

with the Bank of *England*, although in Truth but a private Bank?

245. Whether the Objection from Monopolies and an Over-Growth of Power, which are made againſt private Banks, can poſſibly hold againſt a national one?

246. Whether the evil Effects, which of late Years have attended Paper-Money and Credit in *Europe*, did not ſpring from Subſcriptions, Shares, Dividends and Stock-Jobbing?

247. Whether the great Evils attending Paper-Money in the *Britiſh* Plantations of *America* have not ſprung from the over-rating their Lands, and iſſuing Paper without Diſcretion, and from the Legiſlators breaking their own Rules in Favour of themſelves, thus ſacrificing the Public to their private Benefit? And whether a little Senſe and Honeſty might not eaſily prevent all ſuch Inconveniencies?

248. Whether the Subject of Free-thinking in Religion be not exhauſted? And whether it be not high Time for our Free-Thinkers to turn their Thoughts to the Improvement of their Country?

249. Whether it muſt not be ruinous for a Nation to ſit down to game, be it with Silver or with Paper?

250. Whether, therefore, the circulating Paper, in the late ruinous Schemes of *France* and *England*, was the true Evil, and not rather the circulating thereof without Induſtry? And whether the Bank of *Amſterdam*, where Induſtry had been for ſo many Years ſubſiſted and circulated by Transfers on Paper, doth not clearly decide this Point?

251. Whether there are not to be ſeen in *America* fair Towns, wherein the People are well lodged, fed and clothed, without a Beggar in their Streets,

Streets, although there be not one Grain of Gold or Silver current among them?

252. Whether theſe People do not exerciſe all Arts and Trades, build Ships and navigate them to all Parts of the World, purchaſe Lands, till and reap the Fruits of them, buy and ſell, educate and provide for their Children? Whether they do not even indulge themſelves in foreign Vanities?

253. Whether, whatever Inconveniencies thoſe People may have incurred, from not obſerving either Rules or Bounds in their Paper-Money, yet it be not certain that they are in a more flouriſhing Condition, have larger and better built Towns, more Plenty, more Induſtry, more Arts and Civility, and a more extenſive Commerce, than when they had Gold and Silver current among them?

254. Whether a View of the ruinous Effects of abſurd Schemes and Credit miſmanaged, ſo as to produce Gaming and Madneſs inſtead of Induſtry, can be any juſt Objection againſt a national Bank calculated purely to promote Induſtry?

255. Whether a Scheme for the Welfare of this Nation ſhould not take in the whole Inhabitants? And whether it be not a vain Attempt, to project the flouriſhing of our Proteſtant Gentry, excluſive of the Bulk of the Natives?

256. Whether an Oath, teſtifying Allegiance to the King and diſclaiming the Pope's Authority in Temporals, may not be juſtly required of the Roman-Catholics? And whether, in common Prudence or Policy, any Prieſt ſhould be tolerated who refuſeth to take it?

257. Whether there is any ſuch Thing as a Body of Inhabitants, in any Roman-Catholic Country under the Sun, that profeſs an abſolute Submiſſion to the Pope's Orders in Matters of an indif-

ferent Nature, or that in ſuch Points do not think it their Duty, to obey the civil Government?

258. Whether ſince the Peace of *Utrecht*, Maſs was not celebrated, and the Sacraments adminiſtred in divers Dioceſes of *Sicily*, notwithſtanding the *Pope*'s Interdict?

259. Whether a Sum, which would go but a little Way towards erecting Hoſpitals for maintaining and educating the Children of the native *Iriſh*, might not go far in binding them out Apprentices to Proteſtant Maſters, for Husbandry, uſeful Trades, and the Service of Families?

260. Whether there be any Inſtance, of a People's being converted in a Chriſtian Senſe otherwiſe than by preaching to them and inſtructing them in their own Language?

261. Whether Catechiſts in the *Iriſh* Tongue may not eaſily be procured and ſubſiſted? And whether this would not be the moſt practicable Means for converting the Natives?

262. Whether it be not of great Advantage to the Church of *Rome*, that ſhe hath Clergy ſuited to all Ranks of Men, in gradual Subordination from Cardinals down to Mendicants?

263. Whether her numerous poor Clergy are not very uſeful in Miſſions, and of much Influence with the People?

264. Whether in Defect of able Miſſionaries, Perſons converſant in low Life, and ſpeaking the *Iriſh* Tongue, if well inſtructed in the firſt Principles of Religion and in the popiſh Controverſy, though for the reſt on a Level with the Pariſh Clerks, or the School-maſters of Charity-Schools, may not be fit to mix with and bring over our poor illiterate Natives to the eſtabliſhed Church? Whether it is not to be wiſhed that ſome Parts of our

Liturgy

Liturgy and Homilies were publicly read in the *Iriſh* Language? And whether, in theſe Views, it may not be right to breed up ſome of the better Sort of Children in the Charity-Schools and qualify them for Miſſionaries, Catechiſts and Readers?

265. Whether a 'Squire poſſeſſed of Land to the Value of a thouſand Pounds *per Annum*, or a Merchant worth twenty thouſand Pounds in Caſh would have moſt Power to do good or evil upon any Emergency? And whether the ſuffering Roman Catholics to purchaſe forfeited Lands, would not be good Policy as tending to unite their Intereſt with that of the Government?

266. Whether the Sea-ports of *Galway*, *Limerick*, *Cork*, and *Waterford*, are not to be looked on as Keys of this Kingdom? And whether the Merchants are not poſſeſſed of theſe Keys; and who are the moſt numerous Merchants in thoſe Cities?

267. Whether a Merchant cannot more ſpeedily raiſe a Sum, more eaſily conceal or transfer his Effects, and engage in any deſperate Deſign with more ſafety than a landed Man, whoſe Eſtate is a Pledge for his Behaviour?

268. Whether a wealthy Merchant bears not great Sway among the Populace of a trading City? And whether Power be not ultimately lodged in the People?

269. Whether, as others have ſuppoſed an *Atlantis*, or *Eutopia*, we alſo may not ſuppoſe an *Hyperborean* Iſland inhabited by reaſonable Creatures?

270. Whether an indifferent Perſon, who looks into all Hands, may not be a better Judge of the Game than a Party who ſees only his own?

271. Whether there be any Country in Chriſtendom more capable of Improvement than *Ireland*?

272. Whether we are not as far before other Nations with reſpect to natural Advantages, as

we are behind them with reſpect to Arts and Induſtry?

273. Whether we do not live in a moſt fertile Soil and temperate Climate, and yet whether our People in general do not feel great Want and Miſery?

274. Whether my Countrymen are not readier at finding Excuſes than Remedies?

275. Whether the Wealth and Proſperity of our Country do not hang by a Hair, the Probity of one Banker, the Caution of another, and the Lives of all?

276. Whether we have not been ſufficiently admoniſhed of this by ſome late Events?

277. Whether a national Bank would not at once ſecure our Properties, put an End to Uſury, facilitate Commerce, ſupply the Want of Coin, and produce ready Payments in all Parts of the Kingdom?

278. Whether the Uſe or Nature of Money, which all Men ſo eagerly purſue, be yet ſufficiently underſtood or conſidered by all?

279. What doth *Ariſtotle* mean by ſaying —— λῆρος εἶναι δοκεῖ τὸ νόμισμα. *de Repub. l.* ix. 9.

280. Whether Mankind are not governed by Imitation rather than by Reaſon?

281. Whether there be not a Meaſure or Limit within which Gold and Silver are uſeful, and beyond which they may be hurtful?

282. Whether that Meaſure be not the circulating of Induſtry?

283. Whether a Diſcovery of the richeſt Gold Mine, that ever was, in the Heart of this Kingdom, would be a real Advantage to us?

284. Whether it would not tempt Foreigners to prey upon us?

285. Whether it would not render us a lazy, proud, and daſtardly People?

286. Whether

286. Whether every Man who had Money enough, would not be a Gentleman? And whether a Nation of Gentlemen would not be a wretched Nation?

287. Whether all Things would not bear a high Price? And whether Men would not increaſe their Fortunes without being the better for it?

288. Whether the ſame Evils would be apprehended from Paper-Money under an honeſt and thrifty Regulation?

289. Whether, therefore, a national Bank would not be more beneficial than even a Mine of Gold?

290. Whether without private Banks what little Buſineſs and Induſtry there is would not ſtagnate? But whether it be not a mighty Privilege for a private Perſon, to be able to create an hundred Pounds with a Daſh of his Pen?

291. Whether the wiſe State of *Venice* was not the firſt that conceived the Advantage of a national Bank?

292. Whether the great Exactneſs and Integrity, with which this Bank is managed, be not the chief Support of that Republic?

293. Whether the Bank of *Amſterdam* was not begun about one hundred and thirty Years ago, and whether at this Day, its Stock be not conceived to amount to three thouſand Tons of Gold, or thirty Millions Sterling?

294. Whether all Payments of Contracts for Goods in groſs and Letters of Exchange, muſt not be made by Transfers in the Bank Books, provided the Sum exceed three hundred Florins?

295. Whether it be not owing to this Bank, that the City of *Amſterdam*, without the leaſt Confuſion, Hazard or Trouble, maintains and every Day promotes ſo general and quick a Circulation of Induſtry?

296. Whether it be not the greateſt Help and Spur to Commerce, that Property can be ſo readily conveyed and ſo well ſecured by a *Compte en Banc*, that is, by only writing one Man's Name for another's in the Bank-Book?

297. Whether at the beginning of the laſt Century, thoſe who had lent Money to the Public during the War with *Spain*, were not ſatisfied by the ſole Expedient of placing their Names in a *Compte en Banc*, with Liberty to transfer their Claims?

298. Whether the Example of thoſe eaſy Tranſfers in the *Compte en Banc*, thus caſually erected, did not tempt other Men to become Creditors to the Public, in order to profit by the ſame ſecure and expeditious Method of keeping and transferring their Wealth?

299. Whether this *Compte en Banc* hath not proved better than a Mine of Gold to *Amſterdam?*

300. Whether that City may not be ſaid to owe her Greatneſs to the unpromiſing Accident of her having been in Debt more than ſhe was able to pay?

301. Whether it be known that any State from ſuch ſmall Beginnings, in ſo ſhort a time, ever grew to ſo great Wealth and Power, as the Province of *Holland* hath done; and whether the Bank of *Amſterdam* hath not been the real Cauſe of ſuch extraordinary Growth?

302. Whether the Succeſs of thoſe public Banks, in *Venice*, *Amſterdam*, and *Hamburgh*, would not naturally produce in other States an Inclination to the ſame Methods?

303. Whether it be poſſible for a national Bank to ſubſiſt and maintain its Credit, under a *French* Government?

304. Whether our natural Appetites, as well as Powers, are not limited to their reſpective Ends and

and Uſes? But whether artificial Appetites may not be infinite?

305. Whether the ſimple getting of Money, or paſſing it from Hand to Hand without Induſtry, be an Object worthy of a wiſe Government?

306. Whether, if Money be conſidered as an End, the Appetite thereof be not infinite? But whether the Ends of Money itſelf be not bounded?

307. Whether the total Sum of all other Powers, be it of Enjoyment or Action, which belong to Man, or to all Mankind together, is not in truth a very narrow and limited Quantity? But whether Fancy is not boundleſs?

308. Whether this capricious Tyrant, which uſurps the Place of Reaſon, doth not moſt cruelly torment and delude thoſe poor Men, the Uſurers, Stock-Jobbers and Projectors, of Content to themſelves from heaping up Riches, that is, from gathering Counters, from multiplying Figures, from enlarging Denominations, without knowing what they would be at, and without having a proper Regard to the Uſe, or End, or Nature of Things?

309. Whether the *Ignis-fatuus* of Fancy doth not kindle immoderate Deſires, and lead Men into endleſs Purſuits and wild Labyrinths?

310. Whether Counters be not referred to other Things, which ſo long as they keep Pace and Proportion with the Counters, it muſt be owned the Counters are uſeful, but whether beyond that to value or covet Counters, be not direct Folly?

311. Whether the public Aim ought not to be that Mens Induſtry ſhould ſupply their preſent Wants, and the Overplus be converted into a Stock of Power?

312. Whether the better this Power is ſecured, and the more eaſily it is transferred, Induſtry be not ſo much the more encouraged?

313. Whether

313. Whether Money, more than is expedient for thoſe Purpoſes, be not upon the whole hurtful, rather than beneficial to a State?

314. Whether the promoting of Induſtry ſhould not be always in View, as the true and ſole End, the Rule and Meaſure of a national Bank? And whether all Deviations from that Object ſhould not be carefully avoided?

315. Whether it may not be uſeful, for ſupplying Manufactures and Trade with Stock, for regulating Exchange, for quickening Commerce, for putting Spirit into the People?

316. Whether we are ſufficiently ſenſible, of the peculiar Security there is in having a Bank, that conſiſts of Land and Paper, one of which cannot be exported, and the other is in no Danger of being exported?

317. Whether it be not delightful to complain? And whether there be not many who had rather utter their Complaints than redreſs their Evils?

318. Whether, if *the Crown of the Wiſe be their Riches* *, we are not the fooliſheſt People in *Chriſtendom*?

319. Whether we have not all the while great civil as well as natural Advantages?

320. Whether there be any People, who have more Leiſure to cultivate the Arts of Peace, and ſtudy the public Weal?

321. Whether other Nations who enjoy any Share of Freedom, and have great Objects in View, be not unavoidably embaraſſed and diſtracted by Factions? But whether we do not divide upon Trifles, and whether our Parties are not a Burleſk upon Politics?

322. Whether it be not an Advantage that we are not embroiled in foreign Affairs, that we hold

* Prov. xiv. 24.

not the Balance of *Europe*, that we are protected by other Fleets and Armies, that it is the true Intereſt of a powerful People, from whom we are deſcended, to guard us on all Sides?

323. Whether *England* doth not really love us and wiſh well to us, as *Bone* of her *Bone*, and *Fleſh* of her *Fleſh?* And whether it be not our Part, to cultivate this Love and Affection all manner of Ways?

324. What Sea-Ports or foreign Trade have the *Swiſſes*; and yet how warm are thoſe People and how well provided?

325. Whether there may not be found a People who ſo contrive as to be impoveriſhed by their Trade? And whether we are not that People?

326. Whether it would not be better for this Iſland, if all our fine Folk of both Sexes were ſhipped off, to remain in foreign Countries, rather than that they ſhould ſpend their Eſtates at home in foreign Luxury, and ſpread the Contagion thereof through their native Land?

327. Whether our Gentry underſtand or have a Notion of Magnificence, and whether for Want thereof, they do not affect very wretched Diſtinctions?

328. Whether there be not an Art or Skill in governing human Pride, ſo as to render it ſubſervient to the public Aim?

329. Whether the great and general Aim of the Public ſhould not be to employ the People?

330. What right an eldeſt Son hath to the worſt Education?

331. Whether Mens Counſels are not the Reſult of their Knowledge and their Principles?

332. Whether there be not Labour of the Brains as well as of the Hands, and whether the former is beneath a Gentleman?

333. Whether

333. Whether the Public be more intereſted, to protect the Property acquired by mere Birth, than that which is the immediate Fruit of Learning and Virtue?

334. Whether it would not be a poor and ill-judged Project to attempt to promote the Good of the Community, by invading the Rights of one Part thereof, or of one particular Order of Men?

335. Whether there be a more wretched, and at the ſame time a more unpitied Caſe, than for Men to make Precedents for their own Undoing?

336. Whether to determine about the Rights and Properties of Men by other Rules than the Law, be not dangerous?

337. Whether thoſe Men, who move the Corner-Stones of a Conſtitution, may not pull an old Houſe on their own Heads?

338. Whether there be not two general Methods whereby Men become Sharers in the national Stock of Wealth or Power, Induſtry and Inheritance? And whether it would be wiſe in a civil Society to leſſen that Share which is allotted to Merit and Induſtry?

339. Whether all Ways of ſpending a Fortune be of equal Benefit to the Public, and what Sort of Men are apteſt to run into an improper Expence?

340. If the Revenues allotted for the Encouragement of Religion and Learning were made hereditary in the Hands of a dozen Lay-Lords and as many overgrown Commoners, whether the Public would be much the better for it?

341. Whether the Church's Patrimony belongs to one Tribe alone; and whether every Man's Son, Brother, or himſelf may not, if he pleaſe, be qualified to ſhare therein?

342. What is there in the Clergy to create a Jealouſy in the Public? Or what would the Public loſe

loſe by it, if every 'Squire in the Land wore a black Coat, ſaid his Prayers, and was obliged to reſide?

343. Whether there be any Thing perfect under the Sun? And whether it be not with the World as with a particular State, and with a State or Body-Politic as with the human Body, which lives and moves under various Indiſpoſitions, perfect Health being ſeldom or never to be found?

344. Whether, nevertheleſs, Men ſhould not in all Things aim at Perfection? And, therefore, whether any wiſe and good Man would be againſt applying Remedies? But whether it is not natural to wiſh for a benevolent Phyſician?

345. Whether the public Happineſs be not propoſed by the Legiſlature, and whether ſuch Happineſs doth not contain that of the Individuals?

346. Whether, therefore, a Legiſlator ſhould be content with a vulgar Share of Knowledge? Whether he ſhould not be a Perſon of Reflexion and Thought, who hath made it his Study to underſtand the true Nature and Intereſt of Mankind, how to guide Mens Humours and Paſſions, how to incite their active Powers, how to make their ſeveral Talents co-operate to the mutual Benefit of each other, and the general Good of the whole?

347. Whether it doth not follow, that above all Things a Gentleman's Care ſhould be to keep his own Faculties ſound and entire?

348. Whether the natural Phlegm of this Iſland needs any additional Stupifier?

349. Whether all ſpirituous Liquors are not, in Truth, Opiates?

350. Whether our Men of Buſineſs are not generally very grave by fifty?

351. Whether all Men have not Faculties of Mind or Body, which may be employed for the public Benefit?

352. Whether

352. Whether the main Point be not to multiply and employ our People?

353. Whether hearty Food and warm Clothing would not enable and encourage the lower Sort to labour?

354. Whether in ſuch a Soil as ours, if there was Induſtry, there could be Want?

355. Whether the Way to make Men induſtrious, be not to let them taſte the Fruits of their Induſtry? And whether the labouring Ox ſhould be muzzled?

356. Whether our Landlords are to be told, that Induſtry and Numbers would raiſe the Value of their Lands, or that one Acre about the *Tholſel* is worth ten thouſand Acres in *Conaught?*

357. Whether our old native *Iriſh* are not the moſt indolent and ſupine People in *Chriſtendom?*

358. Whether they are yet civilized, and whether their Habitations and Furniture are not more ſordid than thoſe of the Savage *Americans?*

359. Whether it be not a ſad Circumſtance to live among lazy Beggars? And whether, on the other hand, it would not be delightful to live in a Country ſwarming like *China*, with buſy People?

360. Whether we ſhould not caſt about, by all Manner of Means, to excite Induſtry, and to remove whatever hinders it? And whether every one ſhould not lend an helping Hand?

361. Whether Vanity itſelf ſhould not be engaged in this good Work? And whether it is not to be wiſhed, that the finding of Employment for themſelves and others, were a faſhionable Diſtinction among the Ladies?

362. Whether Idleneſs be the Mother or the Daughter of Spleen?

363. Whether

363. Whether it may not be worth while to publiſh the Converſation of *Iſchomachus* and his Wife in *Xenophon*, for the Uſe of our Ladies?

364. Whether it is true, that there have been, upon a Time, one hundred Millions of People employed in *China*, without the Woollen-Trade, or any foreign Commerce?

365. Whether the natural Inducements to Sloth are not greater in the Mogul's Country than in *Ireland*, and yet, whether in that ſuffocating and diſpiriting Climate, the *Banyans* are not all, Men, Women and Children, conſtantly employed?

366. Whether it be not true, that the great Mogul's Subjects might underſell us even in our own Markets, and clothe our People with their Stuffs and Calicoes, if they were imported Duty-free?

367. Whether there can be a greater Reproach on the leading Men and the Patriots of a Country, than that the People ſhould want Employment? And whether Methods may not be found to employ even the Lame and the Blind, the Dumb, the Deaf, and the Maimed, in ſome or other Branch of our Manufactures?

368. Whether much may not be expected from a biennial Conſultation of ſo many wiſe Men about the public Good?

369. Whether a Tax upon Dirt would not be one Way of encouraging Induſtry?

370. Whether it would be a great Hardſhip if every Pariſh were obliged to find Work for their Poor?

371. Whether Children, eſpecially, ſhould not be inured to labour betimes?

372. Whether there ſhould not be erected, in each Province, an Hoſpital for Orphans and Foundlings at the Expence of old Bachelors?

373. Whether

373. Whether it be true, that in the *Dutch* Work-Houſes, Things are ſo managed, that a Child four Years old, may earn its own Livelihood?

374. What a Folly is it to build fine Houſes, or eſtabliſh lucrative Poſts and large Incomes, under the Notion of providing for the Poor?

375. Whether the poor grown up and in Health need any other Proviſion, but their own Induſtry under public Inſpection?

376. Whether the Poor-Tax in *England* hath leſſened, or increaſed the Number of the Poor?

377. Whether Work-Houſes ſhould not be made at the leaſt Expence, with Clay-Floors and Walls of rough Stone, without plaiſtering, cieling, or glazing?

378. Whether it be an impoſſible Attempt to ſet our People at work, or whether Induſtry be a Habit which like other Habits, may by Time and Skill be introduced among any People?

379. Whether all manner of Means ſhould not be employed to poſſeſs the Nation in general, with an Averſion and Contempt for Idleneſs and all idle Folk?

380. Whether it would be a Hardſhip on People deſtitute of all Things, if the Public furniſhed them with Neceſſaries which they ſhould be obliged to earn by their Labour?

381. Whether other Nations have not found great Benefit from the Uſe of Slaves in repairing High-Roads, making Rivers navigable, draining Bogs, erecting public Buildings, Bridges, and Manufactures?

382. Whether temporary Servitude would not be the beſt Cure for Idleneſs and Beggary?

383. Whether the Public hath not a Right to employ thoſe who cannot, or who will not find Employment for themſelves?

384. Whether

384. Whether all ſturdy Beggars ſhould not be ſeized and made Slaves to the Public, for a certain Term of Years?

385. Whether he who is chained in a Jail or Dungeon hath not, for the Time, loſt his Liberty? And if ſo, whether temporary Slavery be not already admitted among us?

386. Whether a State of Servitude, wherein he ſhould be well worked, fed and clothed, would not be a Preferment to ſuch a Fellow?

387. Whether Criminals in the freeſt Country may not forfeit their Liberty, and repair the Damage they have done the Public, by hard Labour?

388. What the Word Servant ſignifies in the New-Teſtament?

389. Whether the View of Criminals chained in Pairs and kept at hard Labour, would not be very edifying to the Multitude?

390. Whether the Want of ſuch an Inſtitution be not plainly ſeen in *England*, where the Disbelief of a future State hardeneth Rogues againſt the Fear of Death, and where, through the great Growth of Robbers and Houſe-breakers it becomes every Day more neceſſary?

391. Whether it be not eaſier to prevent than to remedy, and whether we ſhould not profit by the Example of others?

392. Whether Felons are not often ſpared, and therefore encouraged, by the Compaſſion of thoſe who ſhould proſecute them?

393. Whether many that would not take away the Life of a Thief, may not neverthleſs be willing to bring him to a more adequate Puniſhment?

394. Whether the moſt indolent would be fond of Idleneſs, if they regarded it as the ſure Road to hard Labour?

395. Whether the Induſtry of the lower Part of our People doth not much depend on the Expence of the upper?

396. What would be the Conſequence, if our Gentry affected to diſtinguiſh themſelves by fine Houſes rather than fine Clothes?

397. Whether any People in *Europe* are ſo meanly provided with Houſes and Furniture in proportion to their Incomes, as the Men of Eſtates in *Ireland?*

398. Whether Building would not peculiarly encourage all other Arts in this Kingdom?

399. Whether Smiths, Maſons, Bricklayers, Plaiſterers, Carpenters, Joiners, Tylers, Plummers, and Glaziers, would not all find Employment if the Humour of Building prevailed?

400. Whether the Ornaments and Furniture of a good Houſe do not employ a Number of all Sorts of Artificers, in Iron, Wood, Marble, Braſs, Pewter, Copper, Wool, Flax, and divers other Materials?

401. Whether in Buildings and Gardens, a great Number of Day-Labourers do not find Employment?

402. Whether by theſe Means much of that Suſtenance and Wealth of this Nation which now goes to Foreigners would not be kept at home, and nouriſh and circulate among our own People?

403. Whether as Induſtry produceth good Living, the Number of Hands and Mouths would not be increaſed; and in proportion thereunto, whether there would not be every Day more occaſion for Agriculture? And whether this Article alone would not employ a World of People?

404. Whether ſuch Management would not equally provide for the Magnificence of the Rich, and the Neceſſities of the Poor?

405. Whether

405. Whether an Expence in Building and Improvements doth not remain at Home, paſs to the Heir, and adorn the Public? And whether any of thoſe Things can be ſaid of Claret?

406. Whether Fools do not make Faſhions, and wiſe Men follow them?

407. Whether, for one who hurts his Fortune by Improvements, twenty do not ruin themſelves by foreign Luxury?

408. Whether in proportion as *Ireland* was improved and beautified by fine Seats, the Number of Abſentees would not decreaſe?

409. Whether he who employs Men in Buildings and Manufactures doth not put Life in the Country, and whether the Neighbourhood round him be not obſerved to thrive?

410. Whether Money circulated on the Landlords own Lands, and among his own Tenants, doth not return into his own Pocket?

411. Whether every 'Squire that made his Domain ſwarm with buſy Hands, like a Bee-Hive or Ant-Hill, would not ſerve his own Intereſt, as well as that of his Country?

412. Whether a Gentleman, who hath ſeen a little of the World and obſerved how Men live elſewhere, can contentedly ſit down in a cold, damp, ſordid Habitation, in the midſt of a bleak Country, inhabited by Thieves and Beggars?

413. Whether on the other hand, a handſom Seat amidſt well-improved Lands, fair Villages, and a thriving Neighbourhood, may not invite a Man to dwell on his own Eſtate, and quit the Life of an inſignificant Santerer about Town, for that of an uſeful Country-Gentleman?

414. Whether it would not be of Uſe and Ornament, if the Towns throughout this Kingdom were provided with decent Churches, Town-Houſes,

Work-Houſes, Market-Places, and paved Streets, with ſome Order taken for Cleanlineſs?

415. Whether if each of theſe Towns were addicted to ſome peculiar Manufacture, we ſhould not find, that the employing many Hands together on the ſame Work was the Way to perfect our Workmen? And whether all theſe Things might not ſoon be provided by a domeſtic Induſtry, if Money were not wanting?

416. Whether Money could ever be wanting to the Demands of Induſtry, if we had a national Bank?

417. Whether the Fable of *Hercules* and the Carter, ever ſuited any Nation like this Nation of *Ireland?*

418. Whether it be not a new Spectacle under the Sun, to behold in ſuch a Climate and ſuch a Soil, and under ſuch a gentle Government, ſo many Roads untroden, Fields untilled, Houſes deſolate, and Hands unemployed?

419. Whether there is any Country in *Chriſtendom*, either Kingdom or Republic, depending or independent, free or inſlaved, which may not afford us an uſeful Leſſon?

420. Whether the frugal *Swiſſes* have any other Commodities, but their Butter and Cheeſe and a few Cattle, for Exportation; whether, nevertheleſs, the ſingle Canton of *Bern* hath not in her public Treaſury two Millions Sterling?

421. Whether that ſmall Town of *Bern*, with its ſcanty, barren Territory, in a mountainous Corner, without Sea-Ports, without Manufactures, without Mines, be not rich by mere Dint of Frugality?

422. Whether the *Swiſſes* in general have not ſumptuary Laws, prohibiting the uſe of Gold, Jewels, Silver, Silk and Lace in their Apparel, and indulging

ing the Women only to wear Silk on Feſtivals, Weddings, and public Solemnities?

423. Whether there be not two Ways of growing Rich, ſparing and getting? But whether the lazy Spendthrift muſt not be doubly poor?

424. Whether Money circulating be not the Life of Induſtry; and whether the Want thereof doth not render a State gouty and inactive?

425. But, whether if we had a national Bank, and our preſent Caſh (ſmall as it is) were put into the moſt convenient Shape, Men ſhould hear any public Complaints for want of Money?

426. Whether all Circulation be not alike a Circulation of Credit, whatſoever Medium (Metal or Paper) is employed, and whether Gold be any more than Credit for ſo much Power?

427. Whether the Wealth of the richeſt Nations in *Chriſtendom* doth not conſiſt in Paper, vaſtly more than in Gold and Silver?

428. Whether Lord *Clarendon* doth not aver of his own Knowledge, that the Prince of *Orange*, with the beſt Credit, and the Aſſiſtance of the richeſt Men in *Amſterdam*, was above ten Days endeavouring to raiſe twenty thouſand Pounds in Specie, without being able to raiſe half the Sum in all that Time? *See* Clarendon'*s Hiſtory*, B. 12.

429. Suppoſing there had been hitherto no ſuch Thing as a Bank, and the Queſtion were now firſt propoſed, whether it would be ſafer to circulate unlimited Bills in a private Credit, or Bills to a limited Value on the public Credit of the Community, what would Men think?

430. Whether the Maxim, *What is every Body's Buſineſs is no Body's*, prevails in any Country under the Sun more than in *Ireland?*

431. Whether the united Stock of a Nation be not the beſt Security? And whether any Thing but

but the Ruin of the State can produce a national Bankruptcy?

432. Whether the total Sum of the public Treaſure, Power and Wiſdom, all co-operating, be not moſt likely to eſtabliſh a Bank of Credit, ſufficient to anſwer the Ends, relieve the Wants, and ſatisfy the Scruples of all People?

433. Whether *London* is not to be conſidered as the Metropolis of *Ireland?* And whether our Wealth (ſuch as it is) doth not circulate through *London*, and throughout all *England*, as freely as that of any Part of his Majeſty's Dominions?

434. Whether therefore it be not evidently the Intereſt of the People of *England*, to encourage rather than to oppoſe a national Bank in this Kingdom, as well as every other Means for advancing our Wealth, which ſhall not impair their own?

435. Whether it is not our Intereſt to be uſeful to them rather than rival them; and whether in that Caſe we may not be ſure of their good Offices?

436. Whether we can propoſe to thrive, ſo long as we entertain a wrongheaded Diſtruſt of *England?*

437. Whether, as a national Bank would increaſe our Induſtry, and that our Wealth, *England* may not be a proportionable Gainer; and whether we ſhould not conſider the Gains of our Mother-Country as ſome Acceſſion to our own?

438. Whether there be any Difficulty in comprehending, that the whole Wealth of the Nation is in truth the Stock of a national Bank? And whether any more than the right Comprehenſion of this, be neceſſary to make all Men eaſy with regard to its Credit?

439. Whether the Prejudices about Gold and Silver are not ſtrong, but whether they are not ſtill Prejudices?

440. Whether Paper doth not by its Stamp and Signature acquire a local Value, and become as precious and as ſcarce as Gold? And whether it be not much fitter to circulate large Sums, and therefore preferable to Gold?

441. Whether it doth not much import to have a right Conception of Money? And whether its true and juſt Idea be not that of a Ticket, intitling to Power, and fitted to record and transfer ſuch Power?

442. Though the Bank of *Amſterdam* doth very rarely, if at all, pay out Money, yet whether every Man poſſeſſed of Specie be not ready to convert it into Paper, and act as Caſhier to the Bank? And whether, from the ſame Motive, every monied Man throughout this Kingdom, would not be Caſhier to our national Bank?

443. Whether we may not obtain that as Friends, which it is in vain to hope for as Rivals?

444. Whether in every Inſtance by which we prejudice *England*, we do not in a greater Degree prejudice ourſelves?

445. Whether in the rude Original of Society, the firſt Step was not the exchanging of Commodities, the next a ſubſtituting of Metals by Weight as the common Medium of Circulation, after this the making uſe of Coin, laſtly a further Refinement by the uſe of Paper with proper Marks and Signatures? And whether this, as it is the laſt, ſo it be not the greateſt Improvement?

446. Whether we are not in Fact the only People, who may be ſaid to ſtarve in the midſt of Plenty?

447. Whether there can be a worſe Sign than that People ſhould quit their Country for a Livelihood? Though Men often leave their Country for Health, or Pleaſure, or Riches, yet to leave it

merely for a Livelihood? Whether this be not exceeding bad, and ſheweth ſome peculiar Miſmanagement?

448. Whether in Order to redreſs our Evils, artificial Helps are not moſt wanted, in a Land where Induſtry is moſt againſt the natural Grain of the People?

449. Whether, although the Prepoſſeſſions about Gold and Silver have taken deep Root, yet the Example of our Colonies in *America* doth not make it as plain as Day-Light, that they are not ſo neceſſary to the Wealth of a Nation, as the Vulgar of all Ranks imagine?

450. Whether it be not evident that we may maintain a much greater inward and outward Commerce, and be five Times richer than we are, nay, and our Bills abroad be of far greater Credit, though we had not one Ounce of Gold or Silver in the whole Iſland?

451. Whether wrongheaded Maxims, Cuſtoms, and Faſhions, are not ſufficient to deſtroy any People which hath ſo few Reſources as the Inhabitants of *Ireland?*

452. Whether it would not be an horrible Thing, to ſee our Matrons make Dreſs and Play their chief Concern?

453. Whether our Ladies might not as well endow Monaſtries as wear *Flanders* Lace? And whether it be not true that Popiſh Nuns are maintained by Proteſtant Contributions?

454. Whether *England*, which hath a free Trade, whatever ſhe remits for foreign Luxury with one hand, doth not with the other receive much more from abroad? Whether, nevertheleſs, this Nation would not be a Gainer, if our Women would content themſelves, with the ſame Moderation in point of Expence, as the *Engliſh* Ladies?

455. But

455. But whether it be not a notorious Truth, that our *Iriſh* Ladies are on a Foot, as to dreſs, with thoſe of five times their Fortune in *England?*

456. Whether it be not even certain, that the Matrons of this forlorn Country ſend out a greater Proportion of its Wealth, for fine Apparel, than any other Females on the whole Surface of this terraqueous Globe?

457. Whether the Expence, great as it is, be the greateſt Evil; but whether this Folly may not produce many other Follies, an entire derangement of domeſtic Life, abſurd Manners, neglect of Duties, bad Mothers, a general Corruption in both Sexes?

458. Whether the firſt beginning of Expedients do not always meet with Prejudices? And whether even the Prejudices of a People ought not to be reſpected?

459. Whether a national Bank be not the true Philoſopher's Stone in a State?

460. Whether all Regulations of Coin ſhould not be made with a View to encourage Induſtry, and a Circulation of Commerce, throughout the Kingdom?

461. Whether to oil the Wheels of Commerce, be not a common Benefit? And whether this be not done by avoiding Fractions and multiplying ſmall Silver?

462. Whether, all Things conſidered, a general raiſing the Value of Gold and Silver be not ſo far from bringing greater Quantities thereof into the Kingdom, that it would produce a direct contrary Effect, inaſmuch as leſs, in that Caſe, would ſerve, and therefore leſs be wanted? And whether Men do not import a Commodity, in Proportion to the Demand or Want of it?

463. Whether

463. Whether the lowering of our Gold would not create a Fever in the State? And whether a Fever be not ſometimes a Cure, but whether it be not the laſt Cure a Man would chooſe?

464. Whether raiſing the Value of a particular Species will not tend to multiply ſuch Species, and to leſſen others in Proportion thereunto? And whether a much leſs Quantity of Caſh in Silver would not, in reality, enrich the Nation more than a much greater in Gold?

465. Whether, *cæteris paribus*, it be not true that the Prices of Things increaſe, as the Quantity of Money increaſeth, and are diminiſhed as that is diminiſhed? And whether, by the Quantity of Money, is not to be underſtood the Amount of the Denominations, all Contracts being nominal for Pounds, Shillings and Pence, and not for Weights of Gold or Silver?

466. Whether our Exports do not conſiſt of ſuch Neceſſaries as other Countries cannot well be without?

467. Whether upon the Circulation of a national Bank more Land would not be tilled, more Hands employed, and conſequently more Commodities exported?

468. Whether Silver and ſmall Money be not that which circulates the quickeſt, and paſſeth through all Hands, on the Road, in the Market, at the Shop?

469. Whether, all Things conſidered, it would not be better for a Kingdom that its Caſh conſiſted of half a Million in ſmall Silver, than of five Times that Sum in Gold?

470. Whether there be not every Day five hundred leſſer Payments made for one that requires Gold?

471. Whether *Spain*, where Gold bears the higheſt Value, be not the lazieſt; and *China*, where it bears the loweſt, be not the moſt induſtrious Country in the known World?

472. Whether it be not evidently the Intereſt of every State, that its Money ſhould rather circulate than ſtagnate?

473. Whether the principal Uſe of Caſh be not its ready paſſing from hand to hand, to anſwer common Occaſions of the common People, and whether common Occaſions of all Sorts of People are not ſmall ones?

474. Whether Buſineſs at Fairs and Markets is not often at a Stand and often hindred, even though the Seller hath his Commodities at hand, and the Purchaſer his Gold, yet for Want of Change?

475. As Wealth is really Power, and Coin a Ticket conveying Power, whether thoſe Tickets which are the fitteſt for that Uſe, ought not to be preferred?

476. Whether thoſe Tickets which ſingly tranſfer ſmall Shares of Power, and being multiplied, large Shares, are not fitter for common Uſe than thoſe which ſingly transfer large Shares?

477. Whether the Public is not more benefited by a Shilling that circulates, than a Pound that lies dead?

478. Whether Six-pence twice paid, be not as good as a Shilling once paid?

479. Whether the ſame Shilling circulating in a Village may not ſupply one Man with Bread, another with Stockings, a third with a Knife, a fourth with Paper, a fifth with Nails, and ſo anſwer many Wants which muſt otherwiſe have remained unſatisfied?

480. Whether facilitating and quickening the Circulation of Power to ſupply Wants, be not the promoting

promoting of Wealth and Induſtry among the lower People? And whether upon this the Wealth of the Great doth not depend?

481. Whether, without the proper Means of Circulation, it be not vain to hope for thriving Manufacturers and a buſy People?

482. Whether four Pounds in ſmall Caſh may not circulate and enliven an *Iriſh* Market, which many Four-pound Pieces would permit to ſtagnate? *

483. Whether a Man that could move nothing leſs than an hundred Pound Weight would not be much at a loſs to ſupply his Wants; and whether it would not be better for him to be leſs ſtrong and more active?

484. Whether the natural Body can be in a State of Health and Vigour, without a due Circulation of the Extremities, even in the Fingers and Toes? And whether the political Body, any more than the natural, can thrive without a proportionable Circulation through the minuteſt and moſt inconſiderable Parts thereof?

485. If we had a Mint for coining only Shillings, Six-pences, and Copper Money, whether the Nation would not ſoon feel the good Effects thereof?

486. Whether the greater Waſte by wearing of ſmall Coins would not be abundantly overbalanced by their Uſefulneſs?

487. Whether it be not the Induſtry of common People that feeds the State, and whether it be poſſible to keep this Induſtry alive without ſmall Money?

* In the Year 1735, this Country abounded with the large Gold Coins of *Portugal*, which being over-rated, flowed in from all Parts. But that Evil is ſince remedied.

488. Whether

488. Whether the Want of this be not a great Bar to our employing the People in theſe Manufactures which are open to us, and do not interfere with *Great Britain?*

489. Whether therefore ſuch Want doth not drive Men into the lazy Way of employing Land under Sheep-Walk?

490. Wherher the running of Wooll from *Ireland* can ſo effectually be prevented, as by encouraging other Buſineſs and Manufactures among our People?

491. Whatever Commodities *Great Britain* importeth, which we might ſupply, whether it be not her real Intereſt to import them from us rather than from any other People?

492. Whether the Apprehenſion of many among us (who for that very Reaſon ſtick to their Wooll) that *England* may hereafter prohibit, limit, or diſcourage our Linen-Trade, when it hath been once, with great Pains and Expence thoroughly introduced and ſettled in this Land, be not altogether groundleſs and unjuſt?

493. Whether it is poſſible for this Country, which hath neither Mines of Gold, nor a free Trade, to ſupport, for any time, the ſending out of Specie?

494. Whether in Fact our Payments are not made by Bills? And whether our foreign Credit doth not depend on our domeſtic Induſtry, and our Bills on that Credit?

495. Whether, in order to mend it, we ought not firſt to know the peculiar Wretchedneſs of our State? And whether there be any knowing of this but by Compariſon?

496. Whether there are not ſingle Market-Towns in *England*, that turn more Money in buying

ing and ſelling, than whole Counties (perhaps Provinces) with us?

497. Whether the ſmall Town of *Birmingham* alone doth not, upon an Average, circulate every Week one Way or other, to the Value of fifty thouſand Pounds? But whether the ſame Crown may not be often paid?

498. Whether any Kingdom in *Europe* be ſo good a Cuſtomer at *Bourdeaux* as *Ireland?*

499. Whether the Police and OEconomy of *France* be not governed by wiſe Councils? And whether any one from this Country, who ſees their Towns, and Manufactures, and Commerce, will not wonder what our Senators have been doing?

500. What Variety and Number of excellent Manufactures are to be met with throughout the whole Kingdom of *France?*

501. Whether there are not every where ſome or other Mills for many Uſes, Forges and Furnaces for Iron Work, Looms for Tapeſtry, Glaſs-Houſes *and ſo forth?*

502. What Quantities of Paper, Stockings, Hats, what Manufactures of Wooll, Silk, Linen, Hemp, Leather, Wax, Earthen-Ware, Braſs, Lead, Tin, *&c.*

503. Whether the Manufactures and Commerce of the ſingle Town of *Lions* do not amount to a greater Value, than all the Manufactures and all the Trade of this Kingdom taken together?

504. Whether in the Anniverſary Fair at the ſmall Town of *Beaucair* upon the *Rhone*, there be not as much Money laid out as the current Caſh of this Kingdom amounts to?

505. Whether the very Shreds ſhorn from Woollen-Cloth, which are thrown away in *Ireland*, do not make a beautiful Tapeſtry in *France?*

506. Whether

506. Whether there be not *French* Towns ſubſiſted merely by making Pins?

507. Whether the coarſe Fingers of thoſe very Women, thoſe ſame Peaſants, who one Part of the Year till the Ground and dreſs the Vineyards, are not another employed in making the fineſt *French* Point?

508. Whether there is not a great Number of idle Fingers among the Wives and Daughters of our Peaſants?

509. Whether the *French* do not raiſe a Trade from Saffron, dying Drugs and the like Products, which may do with us as well as with them?

510. Whether we may not have Materials of our own Growth to ſupply all Manufactures, as well as *France*, except Silk, and whether the Bulk of what Silk, even *France* manufactures, be not imported?

511. Whether it be poſſible for this Country to grow rich, ſo long as what is made by domeſtic Induſtry is ſpent in foreign Luxury?

512. Whether our natural *Iriſh* are not partly *Spaniards*, and partly *Tartars*? and whether they do not bear Signatures of their Deſcent from both theſe Nations, which is alſo confirmed by all their Hiſtories?

513. Whether the *Tartar* Progeny is not numerous in this Land? And whether there is an idler Occupation under the Sun than to attend Flocks and Herds of Cattle?

514. Whether the Wiſdom of the State ſhould not wreſtle with this hereditary Diſpoſition of our *Tartars*, and with a high hand introduce Agriculture?

515. Whether once upon a Time *France* did not, by her Linen alone, draw yearly from *Spain* about eight Millions of Livres?

516. Whether

516. Whether the *French* have not ſuffered in their Linen-Trade with *Spain*, by not making their Cloth of due Breadth? and whether any other People have ſuffered, and are ſtill likely to ſuffer through the ſame Prevarication? *

517. Whether the *Spaniards* are not rich and lazy, and whether they have not a particular Inclination and Favour for the Inhabitants of this Iſland? But whether a punctual People do not love punctual Dealers?

518. Whether about fourteen Years ago we had not come into a conſiderable Share of the Linen-Trade with *Spain*, and what put a Stop to this?

519. Whether if the Linen-Manufacture were carried on in the other Provinces, as well as in the *North*, the Merchants of *Cork*, *Limerick* and *Galway* would not ſoon find the Way to *Spain?*

520. Whether the Woollen-Manufacture of *England* is not divided into ſeveral Parts or Branches, appropriated to particular Places, where they are only, or principally manufactured; fine Cloths in *Somerſetſhire*, coarſe in *Yorkſhire*, long Ells at *Exeter*, Saies at *Sudbury*, Crapes at *Norwich*, Linſeys at *Kendal*, Blankets at *Whitney*, and ſo forth?

521. Whether the united Skill, Induſtry and Emulation of many together on the ſame Work, be not the Way to advance it? And whether it had been otherwiſe poſſible for *England*, to have carried on her Woollen-Manufacture to ſo great Perfection?

522. Whether it would not on many Accounts be right, if we obſerved the ſame Courſe with reſpect to our Linen-Manufacture; and that Diapers

* Things, we hear, are in a Way of being mended with us in this Reſpect.

were

were made in one Town or Diſtrict, Damasks in another, Sheeting in a third, fine wearing Linen in a fourth, coarſe in a fifth, in another Cambricks, in another Thread and Stockings, in others ſtamped Linen, or ſtriped Linen, or Tickings, or dyed Linen, of which laſt Kinds, there is ſo great a Conſumption among the Sea-faring Men of all Nations?

523. Whether it may not be worth while, to inform ourſelves of the different ſorts of Linen, which are in Requeſt among different People?

524. Whether we do not yearly conſume of *French* Wines about a thouſand Tuns more than either *Sweden* or *Denmark*, and yet, whether thoſe Nations pay ready Money as we do?

525. Whether it be not a Cuſtom for ſome thouſands of *Frenchmen* to go about the Beginning of *March* into *Spain*, and having tilled the Lands and gathered the Harveſt of *Spain*, to return home with Money in their Pockets, about the End of *November*?

526. Whether of late Years our *Iriſh* Labourers do not carry on the ſame Buſineſs in *England*, to the great Diſcontent of many there? But whether we have not much more Reaſon than the People of *England* to be diſpleaſed at this Commerce?

527. Whether, notwithſtanding the Caſh ſuppoſed to be brought into it, any Nation is, in truth, a Gainer by ſuch Traffic?

528. Whether the Induſtry of our People employed in foreign Lands, while our own are left uncultivated, be not a great Loſs to the Country?

529. Whether it would not be much better for us, if, inſtead of ſending our Men abroad, we could draw Men from the neighbouring Countries to cultivate our own?

M 530. Whe-

530. Whether, nevertheleſs, we are not apt to think the Money imported by our Labourers to be ſo much clear Gains to this Country; but whether a little Reflexion and a little political Arithmetic, may not ſhew us our Miſtake?

531. Whether our Prejudices about Gold and Silver are not very apt to infect or miſguide our Judgments and Reaſonings about the public Weal?

532. Whether it be not a good Rule whereby to judge of the Trade of any City, and its Uſefulneſs, to obſerve whether there is a Circulation through the Extremities, and whether the People round about are buſy and warm?

533. Whether we had not, ſome Years ſince, a Manufacture of Hats at *Athlone*, and of Earthen-Ware at *Arklow*, and what became of thoſe Manufactures?

534. Why do we not make Tiles of our own, for Flooring and Roofing, rather than bring them from *Holland?*

535. What Manufactures are there in *France* and *Venice* of gilt Leather, how cheap and how ſplendid a Furniture?

536. Whether we may not for the ſame Uſe, manufacture divers Things at home, of more Beauty and Variety than Wainſcot, which is imported at ſuch Expence from *Norway?*

537. Whether the Uſe and the Faſhion will not ſoon make a Manufacture?

538. Whether if our Gentry uſed to drink Mead and Cider, we ſhould not ſoon have thoſe Liquors in the utmoſt Perfection and Plenty?

539. Whether it be not wonderful, that with ſuch Paſtures, and ſo many black Cattle, we do not find ourſelves in Cheeſe?

540. Whether great Profits may not be made by Fiſheries? but whether thoſe of our *Iriſh* who live by

by that Buſineſs, do not contrive to be drunk and unemployed, one half of the Year?

541. Whether it be not Folly to think, an inward Commerce cannot enrich a State, becauſe it doth not increaſe its Quantity of Gold and Silver? And whether it is poſſible a Country ſhould not thrive, while Wants are ſupplied, and Buſineſs goes on?

542. Whether Plenty of all the Neceſſaries and Comforts of Life be not real Wealth?

543. Whether *Lions* by the Advantage of her midland Situation and the Rivers *Rhone* and *Sone*, be not a great Magazine, or Mart for inward Commerce? And whether ſhe doth not maintain a conſtant Trade with moſt Parts of *France*; with *Provence* for Oils and dried Fruits, for Wines and Cloth with *Languedoc*, for Stuffs with *Champaign*, for Linen with *Picardy*, *Normandy* and *Bretagny*, for Corn with *Burgundy*?

544. Whether ſhe doth not receive and utter all thoſe Commodities, and raiſe a Profit from the Diſtribution thereof, as well as of her own Manufactures, throughout the Kingdom of *France*?

545. Whether the Charge of making good Roads and navigable Rivers acroſs the Country, would not be really repaid by an inward Commerce?

546. Whether as our Trade and Manufactures increaſed, Magazines ſhould not be eſtabliſhed in proper Places, fitted by their Situation, near great Roads and navigable Rivers, Lakes or Canals, for the ready Reception and Diſtribution of all Sorts of Commodities, from and to the ſeveral Parts of the Kingdom; and whether the Town of *Athlone*, for Inſtance, may not be fitly ſituated for ſuch a Magazine, or Centre of domeſtic Commerce?

547. Whether an inward Trade would not cauſe Induſtry to flouriſh, and multiply the Circulation of our Coin, and whether this may not do as well as multiplying the Coin itſelf?

548. Whether the Benefits of a domeſtic Commerce are ſufficiently underſtood and attended to, and whether the Cauſe thereof be not the prejudiced and narrow Way of thinking about Gold and Silver?

549. Whether there be any other more eaſy and unenvied Method of increaſing the Wealth of a People?

550. Whether we of this Iſland are not from our peculiar Circumſtances determined to this very Commerce above any other, from the Number of Neceſſaries and good Things that we poſſeſs within ourſelves, from the Extent and Variety of our Soil, from the navigable Rivers and good Roads which we have or may have, at a leſs Expence than any People in *Europe*, from our great Plenty of Materials for Manufactures, and particularly from the Reſtraints we lie under with regard to our foreign Trade?

551. Whether annual Inventories ſhould not be publiſhed of the Fairs throughout the Kingdom, in order to judge of the Growth of its Commerce?

552. Whether there be not every Year more Caſh circulated at the Card-Tables of *Dublin*, than at all the Fairs of *Ireland*?

553. Whether the Wealth of a Country will not bear Proportion to the Skill and Induſtry of its Inhabitants?

554. Whether foreign Imports that tend to promote Induſtry ſhould not be encouraged, and ſuch as have a Tendency to promote Luxury ſhould not be diſcouraged?

555. Whether the annual Balance of Trade between *Italy* and *Lions* be not about four Millions in Favour of the former, and yet, whether *Lions* be not a Gainer by this Trade?

556. Whether the general Rule, of determining the Profit of a Commerce by its Balance, doth not, like other general Rules, admit of Exceptions?

557. Whether it would not be a monſtrous Folly to import nothing but Gold and Silver, ſuppoſing we might do it, from every foreign Part to which we trade? And yet, whether ſome Men may not think this fooliſh Circumſtance a very happy one?

558. But whether we do not all ſee the Ridicule of the *Mogul*'s Subjects, who take from us nothing but our Silver, and bury it under Ground, in order to make ſure thereof againſt the Reſurrection?

559. Whether he muſt not be a wrong-headed Patriot or Politician, whoſe ultimate View was drawing Money into a Country, and keeping it there?

560. Whether it be not evident, that not Gold but Induſtry cauſeth a Country to flouriſh?

561. Whether it would not be a ſilly Project in any Nation, to hope to grow rich by prohibiting the Exportation of Gold and Silver?

562. Whether there can be a greater Miſtake in Politics, than to meaſure the Wealth of the Nation by its Gold and Silver?

563. Whether Gold and Silver be not a Drug, where they do not promote Induſtry? Whether they be not even the Bane and undoing of an idle People?

564. Whether Gold will not cauſe either Induſtry or Vice to flouriſh? And whether a Country, where it flowed in without Labour, muſt not be

wretched and diſſolute like an Iſland inhabited by Buccaneers?

565. Whether Arts and Virtue are not likely to thrive, where Money is made a Means to Induſtry? But whether Money without this would be a Bleſſing to any People?

566. Whether keeping Caſh at home, or ſending it abroad, juſt as it moſt ſerves to promote Induſtry, be not the real Intereſt of every Nation?

567. Whether Commodities of all Kinds do not naturally flow where there is the greateſt Demand? Whether the greateſt Demand for a Thing be not where it is of moſt Uſe? Whether Money, like other Things, hath not its proper Uſe? Whether this Uſe be not to circulate? Whether therefore there muſt not of courſe be Money where there is a Circulation of Induſtry?

568. Whether it is not a great Point to know what we would be at? And whether whole States, as well as private Perſons, do not often fluctuate for want of this Knowledge?

569. Whether Gold may not be compared to *Sejanus*'s Horſe, if we conſider its Paſſage through the World, and the Fate of thoſe Nations which have been ſucceſſively poſſeſſed thereof?

570. Whether Means are not ſo far uſeful as they anſwer the End? And whether, in different Circumſtances, the ſame Ends are not obtained by different Means?

571. If we are a poor Nation, abounding with very poor People, will it not follow, that a far greater Proportion of our Stock ſhould be in the ſmalleſt and loweſt Species, than would ſuit with *England*?

572. Whether, therefore, it would not be highly expedient, if our Money were coined of peculiar Values, beſt fitted to the Circumſtances and

Uſes of our own Country; and whether any other People could take Umbrage at our conſulting our own Convenience, in an Affair entirely domeſtic, and that lies within ourſelves?

573. Whether every Man doth not know, and hath not long known, that the Want of a Mint cauſeth many other Wants in this Kingdom?

574. What Harm did *England* ſuſtain about three Centuries ago, when Silver was coined in this Kingdom?

575. What Harm was it to *Spain* that her Provinces of *Naples* and *Sicily* had all along Mints of their own?

576. Whether it may not be preſumed, that our not having a Privilege, which every other Kingdom in the World enjoys, be not owing to our own want of Diligence and Unanimity in ſoliciting for it?

577. Whether it be not the Intereſt of *England*, that we ſhould cultivate a domeſtic Commerce among ourſelves? And whether it could give them any poſſible Jealouſy, if our ſmall Sum of Caſh was contrived to go a little further, if there was a little more Life in our Markets, a little more buying and ſelling in our Shops, a little better Proviſion for the Backs and Bellies of ſo many forlorn Wretches throughout the Towns and Villages of this Iſland?

578. Whether *Great Britain* ought not to promote the Proſperity of her Colonies, by all Methods conſiſtent with her own? And whether the Colonies themſelves ought to wiſh or aim at it by others?

579. Whether the remoteſt Parts from the Metropolis, and the loweſt of the People, are not to be regarded as the Extremities and Capillaries of the political Body?

580. Whether, although the capillary Veſſels are ſmall, yet Obſtructions in them do not produce great chronical Diſeaſes?

581. Whether Faculties are not enlarged and improved by Exerciſe?

582. Whether the Sum of the Faculties put into Act, or in other Words, the united Action of a whole People doth not conſtitute the *Momentum* of a State?

583. Whether ſuch *Momentum* be not the real Stock or Wealth of a State; and whether its Credit be not proportionable thereunto?

584. Whether in every wiſe State the Faculties of the Mind are not moſt conſidered?

585. Whether the *Momentum* of a State doth not imply the whole Exertion of its Faculties, intellectual and corporeal; and whether the latter without the former, could act in concert?

586. Whether the divided Force of Men, acting ſingly, would not be a Rope of Sand?

587. Whether the particular Motions of the Members of a State, in oppoſite Directions, will not deſtroy each other, and leſſen the *Momentum* of the whole; but whether they muſt not conſpire to produce a great Effect?

588. Whether the ready Means to put Spirit into this State, to fortify and increaſe its *Momentum*, would not be a national Bank, and Plenty of ſmall Caſh?

589. Whether that which employs and exerts the Force of a Community, deſerves not to be well conſidered and well underſtood?

590. Whether the immediate Mover, the Blood and Spirits, be not Money, Paper or Metal, and whether the Soul or Will of the Community, which is the prime Mover that governs and directs the Whole, be not the Legiſlature?

591. Sup-

591. Suppoſing the Inhabitants of a Country quite ſunk in Sloth, or even faſt aſleep, whether upon the gradual Awakening and Exertion, firſt, of the ſenſitive and locomotive Faculties, next of Reaſon and Reflexion, then of Juſtice and Piety, the *Momentum* of ſuch Country or State, would not, in Proportion thereunto, become ſtill more and more conſiderable?

592. Whether that which in the Growth is laſt attained, and is the finiſhing Perfection of a People, be not the firſt Thing loſt in their Declenſion?

593. Whether Force be not of Conſequence, as it is exerted; and whether great Force without great Wiſdom may not be a Nuſance?

594. Whether the Force of a Child applied with Art, may not produce greater Effects than that of a Giant? And whether a ſmall Stock in the Hands of a wiſe State, may not go further, and produce more conſiderable Effects, than immenſe Sums in the Hands of a fooliſh one?

595. Whoſe Fault is it if poor *Ireland* ſtill continues poor?

Verses by the Author,

ON THE

Proſpect of planting Arts and Learning in *America.*

THE Muſe, diſguſted at an Age and Clime,
Barren of every glorious Theme,
In diſtant Lands now waits a better Time,
Producing Subjects worthy Fame:

In happy Climes, where from the genial Sun
And virgin Earth ſuch Scenes enſue,
The Force of Art by Nature ſeems outdone,
And fancied Beauties by the true:

In happy Climes the Seat of Innocence,
Where Nature guides and Virtue rules,
Where Men ſhall not impoſe for Truth and Senſe,
The Pedantry of Courts and Schools:

There ſhall be ſung another golden Age,
The riſe of Empire and of Arts,
The Good and Great inſpiring epic Rage,
The wiſeſt Heads and nobleſt Hearts.

Not ſuch as *Europe* breeds in her decay;
Such as ſhe bred when freſh and young,
When heav'nly Flame did animate her Clay,
By future Poets ſhall be ſung.

Weſtward the Courſe of Empire takes its Way;
The four firſt Acts already paſt,
A fifth ſhall cloſe the Drama with the Day;
Time's nobleſt Offspring is the laſt.

A
PROPOSAL
For the better Supplying of
CHURCHES
IN OUR
Foreign Plantations,
AND FOR
Converting the Savage AMERICANS to CHRISTIANITY,

By a COLLEGE to be erected in the *Summer Iſlands*, otherwiſe called *The Iſles of Bermuda*.

The Harveſt truly is great, but the Labourers are few.
Luke x. 2.

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A PROPOSAL FOR The better Supplying of Churches in our foreign Plantations, *&c.*

ALTHOUGH there are ſeveral excellent Perſons of the Church of *England*, whoſe good Intentions and Endeavours have not been wanting to propagate the Goſpel in foreign Parts, who have even combined into Societies for that very Purpoſe, and given great Encouragement, not only for *Engliſh* Miſſionaries in the *Weſt-Indies*, but alſo, for the Reformed of other Nations, led by their Example, to propagate Chriſtianity in the *Eaſt*: It is nevertheleſs acknowledged, that there is at this Day, but little Senſe of Religion, and a moſt notorious Corruption of Manners, in the *Engliſh* Colonies ſettled on the Continent of *America*, and the Iſlands. It is alſo acknowledged, that the Goſpel hath hitherto made but a very inconſiderable Progreſs among the neighbouring *Americans*, who ſtill continue in much the ſame Ignorance and Barbariſm,

bariſm, in which we found them above a hundred Years ago.

I ſhall therefore venture to ſubmit my Thoughts upon a Point, that I have long conſidered, to better Judgments, in Hopes that any Expedient will be favourably hearkened to, which is propoſed for the Remedy of theſe Evils. Now, in order to effect this, it ſhould ſeem the natural proper Method, to provide, in the firſt Place, a conſtant Supply of worthy Clergymen for the *Engliſh* Churches in thoſe Parts; and in the ſecond Place, a like conſtant Supply of zealous Miſſionaries, well fitted for propagating Chriſtianity among the Savages.

For though the ſureſt Means to reform the Morals, and ſoften the Behaviour of Men, be, to preach to them the pure uncorrupt Doctrine of the Goſpel, yet it cannot be denied, that the Succeſs of preaching dependeth in good meaſure on the Character and Skill of the Preacher: Foraſmuch as Mankind are more apt to copy Characters than to practiſe Precepts, and foraſmuch as Argument, to attain its full Strength, doth not leſs require the Life of Zeal than the Weight of Reaſon; and the ſame Doctrine, which maketh great Impreſſion, when delivered with Decency and Addreſs, loſeth very much of its Force by paſſing through aukward or unskilful Hands.

Now the Clergy ſent over to *America* have proved, too many of them, very meanly qualified both in Learning and Morals for the Diſcharge of their Office. And indeed little can be expected from the Example or Inſtruction of thoſe, who quit their native Country on no other Motive, than that they are not able to procure a Livelihood in it, which is known to be often the Caſe.

To this may be imputed the ſmall Care that hath been taken to convert the Negroes of our Planta-

tions

tions, who, to the Infamy of *England*, and Scandal of the World, continue Heathen under Chriſtian Maſters, and in Chriſtian Countries. Which could never be, if our Planters were rightly inſtructed and made ſenſible, that they diſappointed their own Baptiſm by denying it to thoſe who belong to them: That it would be of Advantage to their Affairs, to have Slaves who ſhould *obey in all Things their Maſters according to the Fleſh, not with Eye-ſervice as Men-pleaſers, but in Singleneſs of Heart as fearing God:* That Goſpel Liberty conſiſts with temporal Servitude; and that their Slaves would only become better Slaves by being Chriſtians.

And though it be allowed that ſome of the Clergy in our Colonies have approved themſelves Men of Merit, it will at the ſame time be allowed, that the moſt zealous and able Miſſionary from *England* muſt find himſelf but ill qualified for converting the *American* Heathen, if we conſider the Difference of Language, their wild Way of Living, and above all, the great Jealouſy and Prejudice which ſavage Nations have towards Foreigners, or Innovations introduced by them.

Theſe Conſiderations make it evident, that a College or Seminary in thoſe Parts is very much wanted; and therefore the providing ſuch a Seminary, is earneſtly propoſed and recommended to all thoſe, who have it in their Power to contribute to ſo good a Work. By this, two Ends would be obtained.

Firſt, the Youth of our *Engliſh* Plantations might be themſelves fitted for the Miniſtry; and Men of Merit would be then glad to fill the Churches of their native Country, which are now a Drain for the very Dregs and Refuſe of ours.

At preſent, there are, I am told, many Churches vacant in our Plantations, and many very ill ſup-

plied; nor can all the Vigilance and Wiſdom of that great Prelate, whoſe peculiar Care it is, prevent this, ſo long as the aforeſaid Churches are ſupplied from *England.*

And ſupplied they muſt be, with ſuch as can be picked up in *England* or *Ireland*, until a Nurſery of Learning for the Education of the Natives is founded. This indeed might provide a conſtant Succeſſion of learned and exemplary Paſtors; and what Effect this muſt be ſuppoſed to have on their Flocks, I need not ſay.

Secondly, the Children of ſavage *Americans*, brought up in ſuch a Seminary, and well inſtructed in Religion and Learning, might make the ableſt and propereſt Miſſionaries for ſpreading the Goſpel among their Countrymen; who would be leſs apt to ſuſpect, and readier to embrace a Doctrine recommended by Neighbours or Relations, Men of their own Blood and Language, than if it were propoſed by Foreigners, who would not improbably be thought to have Deſigns on the Liberty or Property of their Converts.

The young *Americans* neceſſary for this Purpoſe, may in the Beginning be procured, either by peaceable Methods from thoſe ſavage Nations, which border on our Colonies, and are in Friendſhip with us, or by taking captive the Children of our Enemies.

It is propoſed to admit into the aforeſaid College only ſuch Savages as are under ten Years of Age, before evil Habits have taken a deep root; and yet not ſo early as to prevent retaining their Mother Tongue, which ſhould be preſerved by Intercourſe among themſelves.

It is further propoſed, to ground theſe young *Americans* thoroughly in Religion and Morality, and to give them a good Tincture of other Learning;

ing; particularly of Eloquence, Hiſtory, and practical Mathematicks; to which it may not be improper to add ſome Skill in Phyſic.

If there were a yearly Supply of ten or a dozen ſuch Miſſionaries ſent abroad into their reſpective Countries, after they had received the Degree of Maſter of Arts in the aforeſaid College, and Holy Orders in *England*, (till ſuch Time as Epiſcopacy be eſtabliſhed in thoſe Parts) it is hardly to be doubted, but, in a little time, the World would ſee good and great Effects thereof.

For, to any conſidering Man, the employing *American* Miſſionaries for the Converſion of *America*, will, of all others, appear the moſt likely Method to ſucceed; eſpecially if care be taken, that, during the whole Courſe of their Education, an Eye ſhould be had to their Miſſion; that they ſhould be taught betimes to conſider themſelves as trained up in that ſole View, without any other Proſpect of Proviſion, or Employment; that a Zeal for Religion, and Love of their Country, ſhould be early and conſtantly inſtilled into their Minds, by repeated Lectures and Admonitions; that they ſhould not only be incited by the common Topics of Religion and Nature, but farther animated and inflamed by the great Examples in paſt Ages, of public Spirit and Virtue, to reſcue their Countrymen from their ſavage Manners, to a Life of Civility and Religion.

If his Majeſty would graciouſly pleaſe to grant a Charter for a College to be erected in a proper Place for theſe Uſes, it is to be hoped a Fund may be ſoon raiſed, by the Contribution of well diſpoſed Perſons, ſufficient for building and endowing the ſame. For as the neceſſary Expence would be ſmall, ſo there are Men of Religion and Humanity in *England*, who would be pleaſed to ſee any Deſign

ſet forward for the Glory of God and the Good of Mankind.

A ſmall Expence would ſuffice to ſubſiſt and educate the *American* Miſſionaries in a plain ſimple Manner, ſuch as might make it eaſy for them to return to the coarſe and poor Methods of Life in uſe among their Countrymen; and nothing can contribute more to leſſen this Expence, than a judicious Choice of the Situation, where the Seminary is to ſtand.

Many Things ought to be conſidered in the Choice of a Situation. It ſhould be in a good Air; in a Place where Proviſions are cheap and plenty; where an Intercourſe might eaſily be kept up with all Parts of *America* and the Iſlands; in a Place of Security, not expoſed to the Inſults of Pirates, Savages, or other Enemies; where there is no great Trade, which might tempt the Readers or Fellows of the College to become Merchants, to the Neglect of their proper Buſineſs; where there are neither Riches nor Luxury to divert, or leſſen their Application, or to make them uneaſy and diſſatisfied with a homely frugal Subſiſtence; laſtly, where the Inhabitants, if ſuch a Place may be found, are noted for Innocence and Simplicity of Manners. I need not ſay of how great Importance this Point would be toward forming the Morals of young Students, and what mighty Influence it muſt have on the Miſſion.

It is evident the College long ſince projected in *Barbadoes*, would be defective in many of theſe Particulars; for though it may have its Uſe among the Inhabitants, yet a Place of ſo high Trade, ſo much Wealth and Luxury, and ſuch diſſolute Morals, (not to mention the great Price and Scarcity of Proviſions;) muſt at firſt Sight ſeem a very improper Situation for a general Seminary intended

for

for the forming Miſſionaries, and educating Youth in Religion and Sobriety of Manners. The ſame Objections lie againſt the neighbouring Iſlands.

And if we conſider the Accounts given of their Avarice and Licentiouſneſs, their Coldneſs in the Practice of Religion, and their Averſion from propagating it, (which appears in the withholding their Slaves from Baptiſm) it is to be feared, that the Inhabitants in the populous Parts of our Plantations on the Continent are not much fitter, than thoſe in the Iſlands abovementioned, to influence or aſſiſt ſuch a Deſign. And as to the more remote and leſs frequented Parts, the Difficulty of being ſupplied with Neceſſaries, the Danger of being expoſed to the Inroads of Savages, and above all, the Want of Intercourſe with other Places, render them improper Situations for a Seminary of Religion and Learning.

It will not be amiſs to inſert here an Obſervation I remember to have ſeen in an Abſtract of the Proceedings, &c. annexed to the Dean of *Canterbury*'s Sermon, before the Society for the Propagation of the Goſpel in foreign Parts; that the ſavage *Indians*, who live on the Continent, will not ſuffer their Children to learn *Engliſh* or *Dutch*, leſt they ſhould be debauched by converſing with their *European* Neighbours; which is a melancholy but ſtrong Confirmation of the Truth of what hath been now advanced.

A general Intercourſe and Correſpondence with all the *Engliſh* Colonies, both on the Iſlands and the Continent, and with other Parts of *America*, hath been before laid down, as a neceſſary Circumſtance, the Reaſon whereof is very evident. But this Circumſtance is hardly to be found. For on the Continent, where there are neither Inns, nor Carriages, nor Bridges over the Rivers, there is

no travelling by Land between diſtant Places. And the *Engliſh* Settlements are reputed to extend along the Sea-coaſt for the Space of fifteen hundred Miles. It is therefore plain, there can be no convenient Communication between them, otherwiſe than by Sea; no Advantage therefore, in this Point, can be gained by ſettling on the Continent.

There is another Conſideration which equally regards the Continent and Iſlands, that the general Courſe of Trade and Correſpondence lies from all thoſe Colonies to *Great-Britain* alone: Whereas, for our preſent Purpoſe, it would be neceſſary to pitch upon a Place, if ſuch could be found, which maintains a conſtant Intercourſe with all the other Colonies, and whoſe Commerce lies chiefly or altogether (not in *Europe*, but) in *America*.

There is but one Spot that I can find, to which this Circumſtance agrees; and that is the Iſles of *Bermuda*, otherwiſe called *The Summer Iſlands*. Theſe having no rich Commodity or Manufacture, ſuch as Sugar, Tobacco, or the like, wherewithal to trade to *England*, are obliged to become Carriers for *America*, as the *Dutch* are for *Europe*. The *Bermudans* are excellent Shipwrights and Sailors, and have a great Number of very good Sloops, which are always paſſing and repaſſing from all Parts of *America*. They drive a conſtant Trade to the Iſlands of *Jamaica*, *Barbadoes*, *Antego*, &c. with Butter, Onions, Cabbages, and other Roots and Vegetables, which they have in great Plenty and Perfection. They have alſo ſome ſmall Manufactures of Joiners Work and Matting, which they export to the Plantations on the Continent. Hence *Bermudan* Sloops are oftner ſeen in the Ports of *America*, than any other. And indeed, by the beſt Information I could get, it appears they are the only

only People of all the *Britiſh* Plantations, who hold a general Correſpondence with the reſt.

And, as the Commerce of *Bermuda* renders it a very fit Place, wherein to erect a Seminary, ſo likewiſe doth its Situation, it being placed between our Plantations on the Continent, and thoſe in the Iſles, ſo as equally to reſpect both. To which may be added, that it lies in the Way of Veſſels paſſing from *America* to *Great-Britain*; all which makes it plain, that the Youth, to be educated in a Seminary placed in the *Summer Iſlands*, would have frequent Opportunities of going thither and correſponding with their Friends. It muſt indeed be owned, that ſome will be obliged to go a long Way to any one Place, which we ſuppoſe reſorted to, from all Parts of our Plantations; but if we were to look out a Spot the neareſt approaching to an equal Diſtance from all the reſt, I believe it would be found to be *Bermuda*. It remains, that we ſee whether it enjoys the other Qualities or Conditions laid down as well as this.

The Summer Iſlands are ſituated near the Latitude of thirty three Degrees; no Part of the World enjoys a purer Air, or a more temperate Climate, the great Ocean which environs them, at once moderating the Heat of the South Winds, and the Severity of the North-Weſt. Such a Latitude on the Continent might be thought too hot; but the Air in *Bermuda* is perpetually fanned and kept cool by Sea-breezes, which render the Weather the moſt healthy and delightful that could be wiſhed, being, (as is affirmed by Perſons who have long lived there) of one equal Tenour almoſt throughout the whole Year, like the latter End of a fine *May*; inſomuch that it is reſorted to as the *Montpellier* of *America*.

Nor are theſe Iſles (if we may believe the Accounts given of them) leſs remarkable for Plenty

than for Health; there being, beſides Beef, Mutton and Fowl, great Abundance of Fruits, and Garden-ſtuff of all Kinds in Perfection: To this, if we add the great Plenty and Variety of Fiſh, which is every Day taken on their Coaſts, it would ſeem, that a Seminary could no where be ſupplied with better Proviſions, or cheaper than here.

About forty Years ago, upon cutting down many tall Cedars that ſheltered their Orange-trees from the North-Weſt Wind, (which ſometimes blows even there, ſo as to affect that delicate Plant) great Part of their Orange Plantations ſuffered; but other Cedars are ſince grown up, and no doubt, a little Induſtry would again produce as great Plenty of Oranges as ever was there heretofore. I mention this, becauſe ſome have inferred from the preſent Scarcity of that Fruit, for which *Bermuda* was once ſo famous, that there hath been a change in the Soil and Climate for the worſe. But this, as hath been obſerved, proceeded from another Cauſe, which is now in great meaſure taken away.

Bermuda is a Cluſter of ſmall Iſlands, which lie in a very narrow Compaſs, containing in all, not quite twenty thouſand Acres. This Groupe of Iſles is (to uſe Mr. *Waller*'s Expreſſion) walled round with Rocks, which render them inacceſſible to Pirates or Enemies; there being but two narrow Entrances, both well guarded by Forts. It would therefore be impoſſible to find any where, a more ſecure Retreat for Students.

The Trade of *Bermuda* conſiſts only in Garden-ſtuff, and ſome poor Manufactures, principally of Cedar and the Palmetto-leaf. *Bermuda* Hats are worn by our Ladies: They are made of a Sort of Mat, or (as they call it) Platting made of the Palmetto-leaf, which is the only Commodity that I can find exported from *Bermuda* to *Great-Britain*; and

and as there is no Proſpect of making a Fortune by this ſmall Trade, ſo it cannot be ſuppoſed to tempt the Fellows of the College to engage in it, to the Neglect of their peculiar Buſineſs, which might poſſibly be the Caſe elſewhere.

Such as their Trade is, ſuch is their Wealth; the Inhabitants being much poorer than the other Colonies, who do not fail to deſpiſe them upon that Account. But if they have leſs Wealth, they have withal leſs Vice and expenſive Folly than their Neighbours. They are repreſented as a contented, plain, innocent Sort of People, free from Avarice and Luxury, as well as the other Corruptions that attend thoſe Vices.

I am alſo informed, that they are more conſtant Attendants on divine Service, more kind and reſpectful to their Paſtor (when they have one) and ſhew much more Humanity to their Slaves, and Charity to one another, than is obſerved among the *Engliſh* in the other Plantations: One Reaſon of this may be, that condemned Criminals, being employed in the Manufactures of Sugar and Tobacco, were never tranſported thither. But, whatever be the Cauſe, the Facts are atteſted by a Clergyman of good Credit, who lived long among them.

Among a People of this Character, and in a Situation thus circumſtantiated, it would ſeem that a Seminary of Religion and Learning might very fitly be placed. The Correſpondence with other Parts of *America*, the Goodneſs of the Air, the Plenty and Security of the Place, the Frugality and Innocence of the Inhabitants, all conſpiring to favour ſuch a Deſign. Thus much at leaſt is evident, that young Students would be there leſs liable to be corrupted in their Morals; and the governing Part would be eaſier, and better contented with a

ſmall

ſmall Stipend, and a retired academical Life, in a Corner from whence Avarice and Luxury are excluded, than they can be ſuppoſed to be in the midſt of a full Trade and great Riches, attended with all that high Living and Parade which our Planters affect, and which, as well as all faſhionable Vices, ſhould be far removed from the Eyes of the young *American* Miſſionaries, who are to lead a Life of Poverty and Self-denial among their Countrymen.

After all, it muſt be acknowledged, that though every Thing elſe ſhould concur with our Wiſhes, yet if a Set of good Governors and Teachers be wanting, who are acquainted with the Methods of Education, and have the Zeal and Ability requiſite for carrying on a Deſign of this Nature, it would certainly come to nothing.

An Inſtitution of this Kind ſhould be ſet on Foot by Men of Prudence, Spirit and Zeal, as well as competent Learning, who ſhould be led to it by other Motives than the Neceſſity of picking up a Maintenance. For upon this View, what Man of Merit can be ſuppoſed to quit his native Country, and take up with a poor College Subſiſtence in another Part of the World, where there are ſo many conſiderable Pariſhes actually void, and ſo many others ill ſupplied for want of fitting Incumbents? Is it likely, that Fellowſhips of fifty or ſixty Pounds a Year ſhould tempt abler or worthier Men, than Benefices of many Times their Value?

And except able and worthy Men do firſt engage in this Affair, with a Reſolution to exert themſelves in forming the Manners of the Youth, and giving them a proper Education, it is evident the Miſſion and the College will be but in a very bad Way. This Inconvenience ſeems the moſt difficult to provide

vide againſt, and, if not provided againſt, it will be the moſt likely to obſtruct any Deſign of this Nature. So true it is, that where Ignorance or ill Manners once take place in a Seminary, they are ſure to be handed down in a Succeſſion of illiterate or worthleſs Men.

But this Apprehenſion, which ſeems ſo well grounded, that a College in any Part of *America*, would either lie unprovided, or be worſe provided than their Churches are, hath no Place in *Bermuda*; there being at this Time ſeveral Gentlemen, in all Reſpects very well qualified, and in Poſſeſſion of good Preferments, and fair Proſpects at home, who having ſeriouſly conſidered the great Benefit that may ariſe to the Church and to Mankind from ſuch an Undertaking, are ready to engage in it, and to dedicate the Remainder of their Lives to the inſtructing the Youth of *America*, and proſecuting their own Studies upon a very moderate Subſiſtence in a Retirement, ſo ſweet and ſo ſecure, and every way ſo well fitted for a Place of Education and Study, as *Bermuda*.

Thus much the Writer hereof thought himſelf obliged to ſay of his Aſſociates: For himſelf, he can only ſay, that as he values no Preferment upon Earth, ſo much as that of being employed in the Execution of this Deſign; ſo he hopes to make up for other Defects, by the Sincerity of his Endeavours.

In *Europe*, the Proteſtant Religion hath of late Years conſiderably loſt ground, and *America* ſeems the likelieſt Place, wherein to make up for what hath been loſt in *Europe*, provided the proper Methods are taken: Otherwiſe the *Spaniſh* Miſſionaries in the South, and the *French* in the North, are making ſuch a Progreſs, as may one Day ſpread the Religion of *Rome*, and with it the uſual

Hatred

Hatred to Proteſtants, throughout all the ſavage Nations in *America*; which would probably end in the utter Extirpation of our Colonies, on the Safety whereof depends ſo much of the Nation's Wealth, and ſo conſiderable a Branch of his Majeſty's Revenue.

But if this Scheme were purſued, it would in all probability have much greater Influence on the *Americans*, than the utmoſt Endeavours of Popiſh Emiſſaries can poſſibly have; who from the Difference of Country, Language and Intereſt, muſt lie under far greater Difficulties and Diſcouragements than thoſe, whom we ſuppoſe yearly ſent out from *Bermuda* to preach among their Countrymen.

It cannot indeed be denied, that the great Number of poor Regulars, inured to hard Living, and brought up in an implicit Obedience to their Superiors, hath hitherto given the Church of *Rome*, in regard to her Miſſions, great Advantage over the Reformed Churches. But from what hath been ſaid, it is, I think, evident, that this Advantage may be over-balanced by our employing *American* Miſſionaries.

Nor is the Honour of the Crown, Nation, and Church of *England* unconcerned in this Scheme; which, it is to be hoped, will remove the Reproach, we have ſo long lain under, that we fall as far ſhort of our Neighbours of the *Romiſh* Communion in Zeal for propagating Religion, as we ſurpaſs them in the Soundneſs and Purity of it. And at the ſame time, that the doing what may be ſo eaſily done, takes away our Reproach; it will caſt no ſmall Luſtre on his Majeſty's Reign, and derive a Bleſſing from Heaven on his Adminiſtration and thoſe who live under the Influence thereof.

Men

Men of narrow Minds have a peculiar Talent at Objection, being never at a loſs for ſomething to ſay againſt whatſoever is not of their own propoſing. And perhaps, it will be ſaid in Oppoſition to this Propoſal, that if we thought ourſelves capable of gaining Converts to the Church, we ought to begin with Infidels, Papiſts, and Diſſenters of all Denominations at home, and to make Proſelytes of theſe before we think of Foreigners; and that therefore our Scheme is againſt Duty. And further, that conſidering the great Oppoſition, which is found on the Part of thoſe who differ from us at home, no Succeſs can be expected among Savages abroad, and that therefore it is againſt Reaſon and Experience.

In anſwer to this I ſay, that Religion like Light is imparted without being diminiſhed. That whatever is done abroad, can be no Hindrance or Lett to the Converſion of Infidels or others at home. That thoſe who engage in this Affair, imagine they will not be miſſed, where there is no want of Schools or Clergy; but that they may be of ſingular Service in Countries but thinly ſupplied with either, or altogether deprived of both: That our Colonies being of the ſame Blood, Language and Religion, with ourſelves, are in effect our Countrymen. But that Chriſtian Charity, not being limited by thoſe Regards, doth extend to all Mankind. And this may ſerve for an Anſwer to the firſt Point, that our Deſign is againſt Duty.

To the ſecond Point I anſwer: That Ignorance is not ſo incurable as Error; that you muſt pull down as well as build, eraſe as well as imprint, in order to make Proſelytes at home: Whereas, the ſavage *Americans*, if they are in a State purely natural, and unimproved by Education, they are alſo unincumbred with all that Rubbiſh of Superſtition

and Prejudice, which is the Effect of a wrong one. As they are leſs inſtructed, they are withal leſs conceited and more teachable. And not being violently attached to any falſe Syſtem of their own, are ſo much the fitter to receive that which is true. Hence it is evident, that Succeſs abroad ought not to be meaſured by that which we obſerve at home, and that the Inference, which was made from the Difficulty of the one to the Impoſſibility of the other, is altogether groundleſs.

It hath more the Appearance of Reaſon to object (what will poſſibly be objected by ſome) that this Scheme hath been already tried to no Purpoſe, ſeveral *Indians* having returned to their ſavage Manners after they had been taught to write and read, and inſtructed in the Chriſtian Religion; a clear Proof that their natural Stupidity is not to be overcome by Education.

In anſwer to this, I ſay that the Scheme now propoſed hath never been tried, foraſmuch as a thorough Education in Religion and Morality, in divine and human Learning, doth not appear to have been ever given to any ſavage *American*: That much is to be hoped from a Man ripe in Years, and well grounded in Religion and uſeful Knowledge, while little or nothing can be expected from a Youth but ſlightly inſtructed in the Elements of either: That from the Miſcarriage or groſs Stupidity of ſome, a general Incapacity of all *Americans* cannot be fairly inferred: That they ſhew as much natural Senſe as other uncultivated Nations: That the Empires of *Mexico* and *Peru* were evident Proofs of their Capacity, in which there appeared a Reach of Politics, and a Degree of Art and Politeneſs, which no *European* People were ever known to have arrived at without the Uſe of Letters or of Iron,

Iron, and which ſome perhaps have fallen ſhort of with both thoſe Advantages.

To what hath been ſaid, it may not be improper to add, that young *Americans*, educated in an Iſland at ſome Diſtance from their own Country, will more eaſily be kept under Diſcipline till they have attained a compleat Education, than on the Continent; where they might find Opportunities of running away to their Countrymen, and returning to their brutal Cuſtoms, before they were thoroughly imbued with good Principles and Habits.

It muſt nevertheleſs be acknowledged a difficult Attempt, to plant Religion among the *Americans*, ſo long as they continue their wild and roving Life. He who is obliged to hunt for his daily Food, will have little Curioſity or Leiſure to receive Inſtruction. It would ſeem therefore the right Way, to introduce Religion and civil Life at the ſame Time into that Part of the World: either Attempt will aſſiſt and promote the other. Thoſe therefore of the young Savages, who upon Trial are found leſs likely to improve by academical Studies, may be taught Agriculture, or the moſt neceſſary Trades. And when Husbandmen, Weavers, Carpenters, and the like, have planted thoſe uſeful Arts among their ſavage Countrymen, and taught them to live in ſettled Habitations, to canton out their Land and till it, to provide vegetable Food of all Kinds, to preſerve Flocks and Herds of Cattle, to make convenient Houſes, and to clothe themſelves decently: This will aſſiſt the ſpreading the Goſpel among them; this will diſpoſe them to ſocial Virtues, and enable them to ſee and to feel the Advantages of a religious and civil Education.

And that this View of propagating the Goſpel and civil Life among the ſavage Nations of *America*, was

was a principal Motive which induced the Crown to ſend the firſt *Engliſh* Colonies thither, doth appear from the Charter granted by King *James* I. to the Adventurers in *Virginia*. *See* Purchas's *Pilgrims*, *Vol.* 4. *b.* I. *c.* 9. And it is now but juſt (what might then ſeem charitable) that theſe poor Creatures ſhould receive ſome Advantage with reſpect to their ſpiritual Intereſts, from thoſe who have ſo much improved their temporal, by ſettling among them.

It is moſt true, notwithſtanding our preſent Corruptions, that there are to be found in no Country under the Sun Men of better Inclinations, or greater Abilities for doing Good, than in *England*. But it is as true, that Succeſs, in many Caſes, depends not upon Zeal, Induſtry, Wealth, Learning, or the like Faculties, ſo much as on the Method, wherein theſe are applied. We often ſee a ſmall Proportion of Labour and Expence in one Way, bring that about, which in others, a much greater Share of both could never effect. It hath been my Endeavour to diſcover this Way or Method in the preſent Caſe. What hath been done, I ſubmit to the Judgment of all good and reaſonable Men; who, I am perſuaded, will never reject or diſcourage a Propoſal of this Nature, on the Score of ſlight Objections, Surmiſes, or Difficulties, and thereby render themſelves chargeable with the having prevented thoſe good Effects, which might otherwiſe have been produced by it.

For it is, after all, poſſible, that unforeſeen Difficulties may ariſe in the Proſecution of this Deſign, many Things may retard, and many Things may threaten to obſtruct it; but there is hardly any Enterpriſe or Scheme whatſoever, for the public Good, in which Difficulties are not often ſhewing themſelves, and as often overcome by the

Bleſſing

Bleſſing of God, upon the Prudence and Reſolution of the Undertakers; though, for ought that appears, the preſent Scheme is as likely to ſucceed, and attended with as few Difficulties, as any of this Kind can poſſibly be.

For to any Man, who conſiders the divine Power of Religion, the innate Force of Reaſon and Virtue, and the mighty Effects often wrought by the conſtant regular Operation even of a weak and ſmall Cauſe; it will ſeem natural and reaſonable to ſuppoſe, that Rivulets perpetually iſſuing forth from a Fountain, or Reſervoir, of Learning and Religion, and ſtreaming through all Parts of *America*, muſt in due time have a great Effect, in purging away the ill Manners and Irreligion of our Colonies, as well as the Blindneſs and Barbarity of the Nations round them: Eſpecially, if the Reſervoir be in a clean and private Place, where its Waters, out of the Way of any Thing that may corrupt them, remain clear and pure; otherwiſe they are more likely to pollute than purify the Places through which they flow.

The Greatneſs of a Benefaction is rather in Proportion to the Number and Want of the Receivers, than to the Liberality of the Giver. A wiſe and good Man would therefore be frugal in the Management of his Charity; that is, contrive it ſo as that it might extend to the greateſt Wants of the greateſt Number of his Fellow-creatures. Now the greateſt Wants are ſpiritual Wants, and by all Accounts theſe are no where greater than in our weſtern Plantations, in many Parts whereof divine Service is never performed for want of Clergymen; in others, after ſuch a Manner and by ſuch Hands, as ſcandalize even the worſt of their own Pariſhioners; where many *Engliſh*, inſtead of gaining Converts, are themſelves degenerated into Heathens, being

O Members

Members of no Church, without Morals, without Faith, without Baptiſm. There can be therefore, in no Part of the Chriſtian World, a greater Want of ſpiritual Things than in our Plantations.

And, on the other hand, no Part of the Gentile World are ſo inhuman and barbarous as the ſavage *Americans*, whoſe chief Employment and Delight conſiſting in Cruelty and Revenge, their Lives muſt of all others, be moſt oppoſite, as well to the Light of Nature, as to the Spirit of the Goſpel. Now to reclaim theſe poor Wretches, to prevent the many Torments and cruel Deaths which they daily inflict on each other, to contribute in any ſort to put a Stop to the numberleſs horrid Crimes which they commit without Remorſe, and inſtead thereof to introduce the Practice of Virtue and Piety, muſt ſurely be a Work in the higheſt Degree becoming every ſincere and charitable Chriſtian.

Thoſe, who wiſh well to Religion and Mankind, will need no other Motive to forward an Undertaking calculated for the Service of both: I ſhall, nevertheleſs, beg leave to obſerve, that whoever would be glad to cover a Multitude of Sins by an extenſive and well-judged Charity, or whoever, from an excellent and God-like Temper of Mind, ſeeks Opportunities of doing Good in his Generation, will be pleaſed to meet with a Scheme that ſo peculiarly puts it in his Power, with ſmall Trouble or Expence, to procure a great and laſting Benefit to the World.

Ten Pounds a Year, would (if I miſtake not) be ſufficient to defray the Expence of a young *American* in the College of *Bermuda*, as to Diet, Lodging, Clothes, Books and Education: And if ſo, the Intereſt of two hundred Pounds may be a perpetual

petual Fund for maintaining one Miſſionary at the College, for ever; and in this Succeſſion, many, it is to be hoped, may become powerful Inſtruments for converting to Chriſtianity and civil Life whole Nations, who now ſit in Darkneſs and the Shadow of Death, and whoſe cruel brutal Manners are a Diſgrace to human Nature.

A Benefaction of this Kind ſeems to enlarge the very Being of a Man, extending it to diſtant Places and to future Times; inaſmuch as unſeen Countries and after Ages, may feel the Effects of his Bounty, while he himſelf reaps the Reward in the bleſſed Society of all thoſe, who, *having turned many to Righteouſneſs, ſhine as the Stars for ever and ever.*

P. S.

SINCE the foregoing Propoſal was firſt made public, His MAJESTY hath been graciouſly pleaſed to grant a Charter for erecting a College by the Name of St. PAUL's College in *Bermuda*, for the Uſes abovementioned. Which College is to contain a Preſident and nine Fellows. The firſt Preſident appointed by Charter is GEORGE BERKELEY, D. D. and Dean of *Derry*. The three Fellows named in the Charter, are WILLIAM THOMPSON, JONATHAN ROGERS and JAMES KING, Maſters of Arts and Fellows of *Trinity* College near *Dublin*. The Nomination of a Preſident is reſerved to the Crown. The Election of Fellows is veſted in the Preſident and the Majority of the Fellows; as is likewiſe the Government of the Society. The Lord Biſhop of *London* for the Time

Being, is appointed Viſitor ; and ſuch of His MAJESTY's Principal Secretaries of State for the Time Being as hath *America* in his Province, is appointed Chancellor of the ſaid College. The Preſident and Fellows have the Power of making Statutes to be approved by the Viſitor : They have alſo the Power of conferring Degrees in all Faculties. They are obliged to maintain and educate *Indian* Scholars at the rate of ten Pound *per Annum* for each. They are obliged to tranſmit annual Accounts of the State of the College, Number of Students, their Progreſs, *&c.* to the Chancellor and Viſitor. The aforeſaid Preſident and Fellows are licenſed to hold their Preferments in theſe Kingdoms till one Year and a half be expired after their Arrival in *Bermuda*. This Society is incorporated with the uſual Clauſes, hath Power to receive Benefactions, purchaſe Lands, keep a common Seal, *&c.* Laſtly, all in Office under His MAJESTY, are required to be aiding and aſſiſting to the Protection and Preſervation thereof.

A SERMON

A
SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Goſpel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Pariſh-Church of St. *Mary-le-Bow*,

On FRIDAY, *February* 18, 1731.

Firſt Printed in *London*, A. D. MDCCXXXII.

February 18, 173½.

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts.

AGREED, That the Thanks of the SOCIETY be given to the Reverend Mr. Dean *Berkeley*, for his Sermon preached this Day before the SOCIETY, and that He be deſired to print the ſame.

David Humphreys, Secretary.

JOHN xvii. 3.

This is Life Eternal, that they may know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

THAT human Kind were not deſigned meerly to ſojourn a few Days upon this Earth: that a Being of ſuch Excellence as the Soul of Man, ſo capable of a nobler Life, and having ſuch a high Senſe of Things moral and intellectual, was not created in the ſole View of being impriſoned in an earthly Tabernacle, and partaking a few Pains and Pleaſures which checker this mortal Life, without aſpiring to any Thing either above or beyond it, is a fundamental Doctrine as well of natural Religion as of the Chriſtian. It comes at once recommended by the Authority of Philoſophers and Evangeliſts. And that there actually is in the Mind of Man a ſtrong Inſtinct and Deſire, an Appetite and Tendency towards another and a better State, incomparably ſuperior to the preſent, both in point of Happineſs and Duration, is no more than every one's Experience and inward Feeling may inform him. The Satiety and Diſreliſh attending ſenſual Enjoyments, the Reliſh for Things of a more pure and ſpiritual Kind, the reſtleſs Motion of the Mind, from one terrene Object or Purſuit to another, and often a Flight or Endeavour above them all towards ſomething unknown, and perfective of its Nature, are ſo many Signs and Tokens of this better State, which in the Stile of the Goſpel is termed Life Eternal.

And as this is the greateſt Good that can befal us, the very End of our Being, and that alone which can crown and ſatisfy our Wiſhes, and without which we ſhall be ever reſtleſs and uneaſy; ſo every Man, who knows and acts up to his true Intereſt, muſt make it his principal Care and Study to obtain it: And in order to this, he muſt endeavour to live ſuitably to his Calling, and of conſequence endeavour to make others obtain it too. For how can a Chriſtian ſhew himſelf worthy of his Calling, otherwiſe than by performing the Duties of it? And what Chriſtian Duty is more eſſentially ſo, than that of Charity? And what Object can be found upon Earth more deſerving our Charity, than the Souls of Men? Or, how is it poſſible for the moſt beneficent Spirit to do them better Service, than by promoting their beſt and moſt laſting Intereſt, that is, by putting them in the Way that leads to eternal Life.

What this eternal Life was, or how to come at it, were Points unknown to the Heathen World. It muſt be owned, the wiſe Men of old, who followed the Light of Nature, ſaw even by that Light, that the Soul of Man was debaſed, and borne downwards, contrary to its natural Bent, by carnal and terrene Objects; and that, on the other hand, it was exalted, purged, and in ſome ſort aſſimulated to the Deity, by the Contemplation of Truth and Practice of Virtue. Thus much in general they ſaw or ſurmiſed. But then about the Way and Means to know the one, or perform the other, they were much at a loſs. They were not agreed concerning the true End of Mankind; which, as they ſaw, was miſtaken in the vulgar Purſuits of Men; ſo they found it much more eaſy to confute the Errors of others, than to aſcertain the Truth themſelves. Hence ſo many Diviſions and Diſputes about

about a Point which it moſt imported them to know, inſomuch as it was to give the Bias to human Life, and govern the whole Tenor of their Actions and Conduct.

But when Life and Immortality were brought to Light by the Goſpel, there could remain no Diſpute about the chief End and Felicity of Man, no more than there could about the Means of obtaining it, after the expreſs Declaration of our bleſſed Lord in the Words of my Text; *This is Life eternal, that they may know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* For the right Underſtanding of which Words we muſt obſerve, that by the Knowledge of God, is not meant a barren Speculation, either of Philoſophers or Scholaſtic Divines, nor any notional Tenets fitted to produce Diſputes and Diſſenſions among Men; but, on the contrary, an holy practical Knowledge, which is the Source, the Root, or Principle of Peace and Union, of Faith, Hope, Charity, and univerſal Obedience. A Man may frame the moſt accurate Notions, and in one Senſe attain the exacteſt Knowledge of God and Chriſt that human Faculties can reach, and yet, notwithſtanding all this, be far from knowing them in that ſaving Senſe. For St. *John* tells us, that * *whoſoever ſinneth, hath not ſeen Chriſt, nor known him.* And again, † *He that loveth not, knoweth not God.* To know God as we ought, we muſt love him; and love him ſo as withal to love our Brethren, his Creatures and his Children. I ſay, that Knowledge of God and Chriſt, which is Life eternal, implies univerſal Charity, with all the Duties ingrafted thereon, or enſuing from thence, that is to ſay, the Love of God and Man. And our Lord expreſly ſaith, ‖ *He that hath my Com-*

* 1 John. iii. 6. † 1 John iv. 8. ‖ John xiv. 21.

mandments,

mandments, and keepeth them, he it is that loveth me. From all which it is evident, that this ſaving Knowledge of God is inſeparable from the Knowledge and Practice of his Will; the explicit Declaration whereof, and of the Means to perform it, are contained in the Goſpel, that divine Inſtrument of Grace and Mercy to the Sons of Men. The Metaphyſical Knowledge of God, conſidered in his abſolute Nature or Eſſence, is one Thing, and to know him as he ſtands related to us as Creator, Redeemer, and Sanctifier, is another. The former Kind of Knowledge (whatever it amounts to) hath been, and may be, in Gentiles as well as Chriſtians, but not the latter, which is Life eternal.

From what has been ſaid, it is a plain Conſequence, that whoever is a ſincere Chriſtian cannot be indifferent about bringing over other Men to the Knowledge of God and Chriſt; but that every one of us, who hath any Claim to that Title, is indiſpenſably obliged in Duty to God, and in Charity to his Neighbour, to deſire and promote, ſo far as there is Opportunity, the Converſion of Heathens and Infidels, that ſo they may become Partakers of Life and Immortality. For, *this is Life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

In my preſent Diſcourſe upon which Words; I ſhall,

Firſt, conſider in general the Obligation that Chriſtians lie under, of bringing other Men to the Knowledge of the only true God, and of Jeſus Chriſt. And,

Secondly, I ſhall conſider it in reference to this laudable Society, inſtituted for the Propagation of the Goſpel. And under each Head; I propoſe to obviate ſuch Difficulties as may ſeem to retard, and intermix ſuch Remarks

marks as ſhall appear proper to forward ſo good a Work.

Now although it be very evident, that we can really have neither a juſt Zeal for the Glory of God, nor a beneficent Love of Man, without wiſhing and endeavouring, as occaſion ſerves, to ſpread the glad Tidings of Salvation, and bring thoſe who are benighted in the Shadow of Death, to Life eternal, by the Knowledge of the only true God, and of Jeſus Chriſt whom he hath ſent. Yet this Duty, plain and undoubted as it ſeems, happens to be too often overlooked, even by thoſe whoſe Attention to other Points would make one think their Neglect of this, not an Effect of lukewarm Indifference, ſo much as of certain miſtaken Notions and Suppoſitions. Two principal Conſiderations occur, which, in this particular, ſeem to have ſlackened the Induſtry of ſome, otherwiſe zealous and ſerious Chriſtians.

One I apprehend to be this, that it is ſurmiſed, the Chriſtian Religion is in a declining State, which by many Symptoms ſeems likely to end either in Popery, or a general Infidelity. And that of courſe a prudent Perſon has nothing to do, but to make ſure of his own Salvation, and to acquieſce in the general Tendency of Things, without being at any fruitleſs Pains to oppoſe what cannot be prevented, to ſteer againſt the Stream, or reſiſt a Torrent, which as it flows, gathers Strength and Rapidity, and in the End will be ſure to overflow, and carry all before it. When a Man of a deſponding and foreboding Spirit hath been led, by his Obſervation of the Ways of the World, and the prevailing Humour of our Times, to think after this Manner; he will be inclined to ſtrengthen this his preconceived Opinion, as is uſual in other the like Caſes, by Miſapplication of holy Scripture; For Inſtance, by thoſe

thoſe Words of our bleſſed Saviour, * *When the Son of Man cometh, ſhall he find Faith on the Earth?* which have been applied to this very Purpoſe, as importing that before the final Judgment, Chriſtian Faith ſhould be extinguiſhed upon Earth; although theſe Words do, from the Context, ſeem plainly to refer to the Deſtruction of *Jeruſalem*, and the obſtinate Blindneſs of the *Jews*, who even then when they felt the Hand of God, ſhould not acknowledge it, or believe the *Roman* Army to be the Inſtrument of divine Vengeance, in the Day of their Viſitation, by him whom they had injuriouſly treated, rejected, and put to Death.

But, granting the former Senſe might be ſupported by no abſurd Hypotheſis, or no improbable Gueſs; yet ſhall the Endeavours of Chriſtian Men for propagating the Goſpel of Chriſt be foreſtalled by any Suppoſitions or Conjectures whatſoever? Admitting, I ſay, thoſe Words regard the future Advent of Jeſus Chriſt, yet can any one tell how near or how far off that Advent may be? Are not the Times and Seaſons foreknown only to God? And ſhall we neglect a certain Duty to Day, upon an uncertain Surmiſe of what is to come hereafter? This Way of thinking might furniſh as ſtrong Reaſons againſt Preaching at home, as abroad, within, as without the Pale of the Church. It would be as ſpecious an Argument againſt the one as the other, but in reality can conclude againſt neither. For, as we know not when that ſuppoſed Time of general Infidelity is to be, or whether it will be at all; ſo, if it were ever ſo ſure, and ever ſo near, it would nevertheleſs become us to take care, that it may not be an Effect of our own particular Indifference and Neglect.

* Luke xviii. 8.

But

But if we take our Notions, not from the uncertain Interpretation of a particular Text, but from the whole Tenor of the divine Oracles, from the expreſs Promiſe and reiterated Predictions of our bleſſed Lord and his Apoſtles, we ſhall believe, that * *Jeſus Chriſt is highly exalted of God, to the End*; *that at his Name every Knee ſhall bow, and every Tongue confeſs that he is the Lord, to the Glory of God the Father.* That † *he muſt reign till he hath put all Enemies under his Feet.* That || *he is with us alway, even unto the End of the World.* And that, the Church of the living God, the Pillar and Ground of Truth, is ſo far from being deſtroyed by human Means, ‡ *that the Gates of Hell* (all the infernal Powers) *ſhall not prevail againſt it.* Let us therefore baniſh all ſuch Conceits as may ſeem to juſtify our Indolence, as may reaſon us out of all Courage and Vigour in the Race that is ſet before us; let us not, I ſay, ſlacken our own Hands, nor enfeeble our own Knees, by preconceived Fancies and Suppoſitions, conſidering that as the Succeſs of all Enterpriſes in great meaſure depends on the Spirit of the Undertakers, ſo nothing is more apt to raiſe a Spirit than Hope; nor to depreſs it, than Deſpondency. We ought therefore to ſhake off every vain Fear in our ſpiritual Warfare. The Number, the Preſumption, and the Abilities of thoſe, who take Counſel together againſt the Lord and againſt his Anointed, ſhould not diſhearten, but rather excite and encourage us to ſtand in the Gap.

Another Conſideration, that may poſſibly withhold divers ſincere Believers from contributing their Endeavours for bringing Men to the Knowledge of God and Chriſt, and thereby to eternal Life, is the want of Miracles in the preſent Age. Men natu-

* Phil. ii. 9, 10, 11. † 1 Cor. xv. 25. || Mat. xxviii. 20. ‡ Mat. xvi. 28.

rally

rally caſt about for Reaſons to countenance the Part they take. And as the Gift of Miracles was of mighty Influence and Help to thoſe, who were commiſſioned to ſpread abroad the Light of the Goſpel in its firſt Promulgation, ſo no Pretence offers itſelf more naturally to excuſe a Man from executing any Purpoſe, than the Want of Authority, which, in the Opinion of Men, cannot be without a juſt Commiſſion, nor this unleſs diſtinguiſhed by thoſe proper Means and Powers that have been known to attend it. Now, with regard to this Defect of Miracles, I ſhall beg leave to make two Obſervations.

Firſt, It is to be obſerved, that if we have not Miracles, we have other Advantages which make them leſs neceſſary now, than in the firſt ſpreading of the Goſpel: Whole Nations have found the Benefit of Chriſt's Religion, it is protected by Princes, eſtabliſhed and encouraged by Laws, ſupported by Learning and Arts, recommended by the Experience of many Ages, as well as by the Authority and Example of the wiſeſt and moſt knowing Men. Certainly, if the greateſt Part of Mankind are Gentiles or Mahometans, it cannot be denied, that the moſt knowing, moſt learned, and moſt improved Nations, profeſs Chriſtianity; and that even the Mahometans themſelves bear Teſtimony to the divine Miſſion of Jeſus Chriſt. Whereas therefore, in the Beginning, a few illiterate Wanderers, of the meaneſt of the People, had the Prejudices, the Learning, and the Power of their own, as well as other Nations, in one World, the whole World, to oppoſe and overcome: Thoſe who at this Day engage in the Propagation of the Goſpel, do it upon Terms in many Reſpects far more eaſy and advantageous. It is Power againſt Weakneſs, Civility againſt Barbariſm, Knowledge againſt Ignorance,

ſome

ſome or other, if not all theſe Advantages, in the preſent Times, attending the Progreſs of the Chriſtian Religion, in whatever Part of the World Men ſhall attempt to plant it.

In the ſecond Place we may reflect, that if we have not the Gift of Miracles, this is a good Reaſon why we ſhould exert more ſtrongly thoſe human Means which God hath put in our Power; and make our ordinary Faculties, whether of the Head, or the Hand, or the Tongue, our Intereſt, our Credit, or our Fortune, ſubſervient to the great Giver of them; and chearfully contribute our humble Mite towards haſtening that Time, wherein * *all Nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorify thy Name.* It is at leaſt a plain Caſe, that the Want of Apoſtolical Gifts ſhould not be pleaded as a Bar to our doing that, which in no Reſpect, either of Difficulty or Danger, equals, or approaches the Apoſtolical Office. What Pretence can this ſupply for Mens being quite unconcerned about the Spreading of the Goſpel, or the Salvation of Souls? for Mens forgetting that they are Chriſtians, and related to human Kind? How can this juſtify their overlooking Opportunities which lie in their Way, their not contributing a ſmall Part of their Fortune towards forwarding a Deſign, wherein they ſhare neither Pains nor Peril; the not beſtowing on it, even the cheap Aſſiſtance of their Speech, Attention, Counſel, or Countenance, as Occaſion offers? How unlike is this worldly, ſelfiſh Indifference, to that Account which St. *Paul* gives of himſelf, that † *he ſought not his own Profit, but the Profit of many, that they may be ſaved.* And yet herein he expected the *Corinthians* (and the ſame Reaſon will hold for us)

* Pſal. lxxxvi. 9. † 1 Cor. x. 33.

ſhould

ſhould be like him; for he ſubjoins, *Be ye Followers of me as I alſo am of Chriſt.*

Having conſidered the Duty in general, I come now to treat of it with reference to *America*, the peculiar Province of this venerable Society; which I ſuppoſe well informed of the State and Progreſs of Religion in that Part of the World, by their Correſpondencies with the Clergy upon their Miſſion. It may nevertheleſs be expected that one who had been engaged in a Deſign upon this very View, who hath been upon the Place, and reſided a conſiderable Time in one of our Colonies, ſhould have obſerved ſomewhat worth reporting. It is to be hoped, therefore, that one Part of my Audience will pardon, what the other may perhaps expect, while I detain them with the Narrative of a few Things I have obſerved, and ſuch Reflexions as thereupon ſuggeſted themſelves; ſome Part of which may poſſibly be found to extend to other Colonies.

Rhode-Iſland, with a Portion of the adjacent Continent, under the ſame Government, is inhabited by an *Engliſh* Colony, conſiſting chiefly of Sectaries of many different Denominations, who ſeem to have worn off part of that Prejudice, which they inherited from their Anceſtors, againſt the national Church of this Land; though it muſt be acknowledged at the ſame Time, that too many of them have worn off a ſerious Senſe of all Religion. Several indeed of the better Sort are accuſtomed to aſſemble themſelves regularly on the Lord's Day for the Performance of divine Worſhip. But moſt of thoſe, who are diſperſed throughout this Colony, ſeem to rival ſome well-bred People of other Countries, in a thorough Indifference for all that is ſacred, being equally careleſs of outward Worſhip, and of inward Principles, whether of Faith or Practice. Of the Bulk of them it may certainly be

be ſaid, that they live without the Sacraments, not being ſo much as baptized: And as for their Morals, I apprehend there is nothing to be found in them that ſhould tempt others to make an Experiment of their Principles, either in Religion or Government. But it muſt be owned, the general Behaviour of the Inhabitants in thoſe Towns where Churches and Meetings have been long ſettled, and regularly attended, ſeems ſo much better, as ſufficiently to ſhew the Difference, which a ſolemn regular Worſhip of God makes between Perſons of the ſame Blood, Temper, and natural Faculties.

The native *Indians*, who are ſaid to have been formerly many Thouſands, within the Compaſs of this Colony, do not at preſent amount to one Thouſand, including every Age and Sex. And theſe are either all Servants or Labourers for the *Engliſh*, who have contributed more to deſtroy their Bodies by the Uſe of ſtrong Liquors, than by any means to improve their Minds, or ſave their Souls. This ſlow Poiſon, jointly operating with the Small-Pox, and their Wars (but much more deſtructive than both) hath conſumed the *Indians*, not only in our Colonies, but alſo far and wide upon our Confines. And having made Havock of them, is now doing the ſame thing by thoſe who taught them that odious Vice.

The Negroes in the Government of *Rhode-Iſland* are about half as many more than the *Indians*; and both together ſcarce amount to a ſeventh Part of the whole Colony. The Religion of theſe People, as is natural to ſuppoſe, takes after that of their Maſters. Some few are baptized; ſeveral frequent the different Aſſemblies; and far the greater Part none at all. An ancient Antipathy to the *Indians*, whom it ſeems, our firſt Planters (therein as in certain other Particulars affecting to imitate *Jews* rather

than *Chriſtians)* imagined they had a Right to treat on the Foot of *Canaanites* or *Amalekites*, together with an irrational Contempt of the Blacks, as Creatures of another Species, who had no Right to be inſtructed or admitted to the Sacraments, have proved a main Obſtacle to the Converſion of theſe poor People.

To this may be added, an erroneous Notion, that the being baptized, is inconſiſtent with a State of Slavery. To undeceive them in this Particular, which had too much Weight, it ſeemed a proper Step, if the Opinion of his Majeſty's Attorney and Solicitor-General could be procured. This Opinion they charitably ſent over, ſigned with their own Hands; which was accordingly printed in *Rhode-Iſland*, and diſperſed throughout the Plantations. I heartily wiſh it may produce the intended Effect. It muſt be owned, our reformed Planters, with reſpect to the Natives and the Slaves, might learn from thoſe of the Church of *Rome*, how it is their Intereſt and Duty to behave. Both *French* and *Spaniards* have intermarried with *Indians*, to the great Strength, Security and Increaſe of their Colonies. They take care to inſtruct both them and their Negroes, in the *Popiſh* Religion, to the Reproach of thoſe who profeſs a better. They have alſo Biſhops and Seminaries for Clergy; and it is not found that their Colonies are worſe Subjects, or depend leſs on their Mother Country, on that Account.

It ſhould ſeem, that the likelieſt Step towards converting the Heathen would be to begin with the *Engliſh* Planters; whoſe Influence will for ever be an Obſtacle to propagating the Goſpel, till they have a right Senſe of it themſelves, which would ſhew them how much it is their Duty to impart it to others. The Miſſionaries employed by this

venerable

venerable Society have done, and continue to do, good Service, in bringing thoſe Planters to a ſerious Senſe of Religion, which, it is hoped, will in Time extend to others. I ſpeak it knowingly, that the Miniſters of the Goſpel, in thoſe Provinces which go by the Name of *New-England*, ſent and ſupported at the Expence of this Society, have, by their Sobriety of Manners, diſcreet Behaviour, and a competent Degree of uſeful Knowledge, ſhewn themſelves worthy the Choice of thoſe who ſent them; and particularly in living on a more friendly Foot with their Brethren of the Separation; who, on their Part, were alſo very much come off from that Narrowneſs of Spirit, which formerly kept them at ſuch an unamicable Diſtance from us. And as there is Reaſon to apprehend, that Part of *America* could not have been thus diſtinguiſhed, and provided with ſuch a Number of proper Perſons, if one half of them had not been ſupplied out of the diſſenting Seminaries of the Country, who, in Proportion as they attain to more liberal Improvements of Learning, are obſerved to quit their Prejudice towards an epiſcopal Church; ſo I verily think it might increaſe the Number of ſuch uſeful Men, if Proviſion were made to defray their Charges in coming hither to receive Holy Orders; paſſing and repaſſing the Ocean, and tarrying the neceſſary Time in *London*, requiring an Expence that many are not able to bear. It would alſo be an Encouragement to the Miſſionaries in general, and probably produce good Effects, if the Allowance of certain Miſſionaries were augmented, in proportion to the Services they had done, and the Time they had ſpent in their Miſſion. Theſe Hints I venture to ſuggeſt, as not unuſeful in an Age, wherein all human Encouragements are found more neceſſary, than at the firſt Propagation of the Goſpel. But

they are, with all due Deference and Reſpect, ſubmitted to the Judgment of this venerable Audience.

After all, it is hardly to be expected, that ſo long as Infidelity prevails at home, the Chriſtian Religion ſhould thrive and flouriſh in our Colonies abroad. Mankind, it muſt be owned, left to themſelves, are ſo much bewildered and benighted, with reſpect to the Origin of that Evil which they feel, and from which they are at a loſs about the Means of being freed; that the Doctrines of the lapſed State of Man, his Reconciliation by Chriſt, and Regeneration by the Spirit, may reaſonably be hoped to find an eaſy Admiſſion, as bringing with them Light and Comfort, into a Mind not hardened by Impenitency, nor fore-cloſed by Pride, nor biaſed by Prejudice. But ſuch is the Vanity of Man, that no Prejudice operates more powerfully than that in Favour of Faſhion; and no Faſhions are ſo much followed by our Colonies, as thoſe of the Mother Country, which they often adopt in their Modes of living, to their great Inconvenience, without allowing for the Diſparity of Circumſtance or Climate. This ſame Humour hath made Infidelity (as I find it too credibly reported) ſpread in ſome of our wealthy Plantations; uneducated Men being more apt to tread in the Steps of Libertines and Men of Faſhion, than to model themſelves by the Laws and Inſtitutions of their Mother Country, or the Lives and Profeſſions of the virtuous and religious Part of it.

But this is not all: While thoſe abroad are leſs diſpoſed to receive, ſome at home are, perhaps, leſs diſpoſed to propagate the Goſpel, from the ſame Cauſe. It is to be feared, I ſay, that the prevailing Torrent of Infidelity, which ſtaggers the Faith of ſome, may cool the Zeal and damp the

Spirit

Spirit of others, who, judging from the Event and Succeſs of thoſe who impugn the Church of Chriſt, may poſſibly entertain ſome Scruple or Surmiſe, whether it may not be, for the preſent at leaſt, abandoned by Providence, and that human Care muſt ineffectually interpoſe, till it ſhall pleaſe God, *yet once more to ſhake not the Earth only, but alſo the Heavens.* This Point hath been touched before, but deſerves farther Conſideration : to the End, that the peculiar Impiety of a profane Age, may not be a Bar to thoſe very Endeavours, which itſelf renders more neceſſary, and calls for more loudly now than ever.

Whatever Men may think, the Arm of the Lord is not ſhortened. In all this Prevalency of Atheiſm and Irreligion, there is no Advantage gained by the Powers of Darkneſs, either againſt God, or godly Men, but only againſt their own wretched Partiſans. The Chriſtian Diſpenſation is a Diſpenſation of Grace and Favour. The Chriſtian Church a Society of Men intitled to this Grace, on performing certain Conditions. If this Society is diminiſhed, as thoſe who remain true Members of it ſuffer no Loſs to themſelves, ſo God loſeth no Right, ſuffereth no Detriment, forgoeth no Good; his Grace reſiſted or unfruitful, being no more loſt to him, than the Light of the Sun ſhining on deſert Places, or among People who ſhut their Eyes.

Beſides, this Exceſs, this unſtemmed Torrent of Profaneneſs, may poſſibly, in the Concluſion, defeat itſelf, confirm what it meant to extirpate, and inſtead of deſtroying, prove a Means of preſerving our Religion ; the evil Fruits and Effects thereof being ſo notorious and flagrant, and ſo ſenſibly felt, as in all likelihood to be able to open the Eyes, and rouſe the Attention of thoſe, who may be blind

and deaf to every other Argument and Conſideration. Or, who knows but the Chriſtian Church corrupted by Proſperity, is to be reſtored and purified by Adverſity? which may prove for ought we can tell, as ſalutary in future, as it hath been in paſt Ages. Many inſolent and preſumptuous Foes have ſet themſelves againſt the Church of God; whoſe Hook nevertheleſs may be in their Noſtrils, and his Bridle in their Lips, managing and governing, even their Rage and Folly, to the fulfilling of his own wiſe Purpoſes; and who may not fail in the End, to deal by them as he did by the King of *Aſſyria*, when he had ‡ *performed his Work upon* Sion *and upon* Jeruſalem, *puniſhing their ſtout Heart and high Looks.* This preſumptuous Conqueror was, without knowing it, a Tool or Inſtrument in the Hands of that God whom he blaſphemed. * *O* Aſſyrian, *the Rod of mine Anger! I will ſend him againſt an hypocritical Nation, and againſt the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. Howbeit he meaneth not ſo, neither doth his Heart think ſo, but it is in his Heart to deſtroy and cut off Nations not a few.*

Thus much at leaſt is evident: It is no new Thing, that great Enormities ſhould produce great Humiliations, and theſe again noble Virtues, which have often recovered both ſingle Men, and whole States, even in a natural and civil Senſe. And if the Captivities, Diſtreſſes, and Deſolations of the Jewiſh Church, have occaſioned their Return to God, and reinſtated them in his Favour; nay, if it was actually foretold, whenever they lay under the Curſe of God, at the Mercy of their Enemies,

‡ Iſa. x. 12. * Iſa. x. 5, 6, 7.

peeled

peeled and ſcattered in a foreign Land, that nevertheleſs upon their calling his Covenant to Mind, and returning to him, † *The Lord their God would turn their Captivity, and have Compaſſion upon them.* I ſay, if Things were ſo, why may we not in Reaſon hope for ſomething analogous thereto, in behalf of the Chriſtian Church. It cannot be denied, that there was a great Analogy between the Jewiſh Inſtitutions, and the Doctrines of the Goſpel; for Inſtance, between the Paſchal Lamb, and the Lamb of God ſlain from the Foundation of the World; between the *Egyptian* Bondage, and that of Sin; the earthly *Canaan*, and the heavenly; the fleſhly Circumciſion, and the ſpiritual. In theſe and many other Particulars, the Analogy ſeems ſo plain, that it can hardly be diſputed. To be convinced that the Law of *Moſes* and the Jewiſh Œconomy were Figures and Shadows of the Evangelical, we need only look into the Epiſtle to the *Hebrews*. May we not therefore, in purſuance of this ſame Analogy, ſuppoſe a ſimilar Treatment of the *Jewiſh* and *Chriſtian* Church?

Let us then ſee, on what Terms the former ſtood with God, in order to diſcover what the latter may reaſonably expect. The ſolemn Denunciation to the *Jews* was, * *If thou ſhalt hearken diligently unto the Voice of the Lord thy God, to obſerve and to do all his Commandments, which I command thee this Day, that the Lord thy God will ſet thee on high above all the Nations of the Earth.* But in caſe of Diſobedience, it is added among many other Threats and Maledictions: † *The Lord ſhall ſmite thee with Blaſting and with Mildew: and thy Heaven that is over thy Head ſhall be Braſs, and the Earth that is under thee ſhall be Iron.* And again, ‡ *The*

† Deut. xxx. 3. * Deut. xxviii. 1. † Ver. 22, 23. ‡ Ver. 28.

Lord ſhall ſmite thee with Madneſs, and Blindneſs, and Aſtoniſhment of Heart. Have not the People of this Land drawn down upon it, by more Ways than one, the juſt Judgments of Heaven? Surely we have felt in a Metaphor the firſt of the fore-mentioned Judgments; and the laſt hath been literally fulfilled upon us. Is it not viſible that we are leſs knowing, leſs virtuous, leſs reaſonable, in Proportion as we are leſs religious? Are we not grown drunk and giddy with Vice and Vanity and Preſumption, and Free-thinking, and Extravagance of every Kind? to a Degree that we may truly be ſaid to be *ſmitten with Madneſs, and Blindneſs, and Aſtoniſhment of Heart.*

As anciently moſt unchriſtian Schiſms and Diſputes, joined with great Corruption of Manners, made way for the *Mahometan* in the Eaſt, and the Papal Dominion in the Weſt; even ſo here at home in the laſt Century, a weak Reliance upon human Politics and Power on the one hand, and enthuſiaſtic Rage on the other, together with Carnal-mindedneſs on both, gave occaſion to introduce Atheiſm and Infidelity. If the temporal State, and outward Form of the *Jewiſh* Church was, upon their Defection, overturned by Invaders; in like manner, when Chriſtians are no longer governed by the Light of Evangelical Truth, when we reſiſt the Spirit of God, are we not to expect, that *the Heaven above will be as Braſs*, that the divine Grace will no longer ſhower down on our obdurate Hearts, that our Church and Profeſſion will be blaſted by licentious Scorners, thoſe Madmen, who in Sport *ſcatter Firebrands, Arrows, and Death?* As all this is no more than we may reaſonably ſuppoſe will enſue upon our Backſliding, ſo we may, with equal Reaſon, hope it will be remedied upon our Return to God.

From

From what hath been ſaid it follows, that in order to propagate the Goſpel abroad, it is neceſſary we do it at home, and extend our Charity to domeſtic Infidels, if we would convert or prevent foreign ones. So that a View of the declining State of Religion here at home, of thoſe Things that produced this Declenſion, and of the proper Methods to repair it, is naturally connected with the Subject of this Diſcourſe. I ſhall therefore beg your Patience, while I juſt mention a few Remarks or Hints, too obvious, perhaps, in themſelves to be new or unknown to any preſent, but too little viſible in their Effects, to make one think they are, by all, much attended to.

Some, preferring Points notional or ritual to the Love of God and Man, conſider the national Church only as it ſtands oppoſed to other Chriſtian Societies. Theſe generally have a Zeal without Knowledge, and the Effects are ſuitable to the Cauſe; they really hurt what they ſeem to eſpouſe. Others more ſolicitous about the Diſcovery of Truth, than the Practice of Holineſs, employ themſelves, rather to ſpy out Errors in the Church, than enforce its Precepts. Theſe, it is to be feared, poſtpone the great Intereſts of Religion to Points of leſs Concern, in any Eyes but their own. But ſurely they would do well to conſider, that an humble, though confuſed or indiſtinct, Faith in the Bond of Charity, and productive of good Works, is much more Evangelical than any accurate diſputing and conceited Knowledge.

A Church which contains the Fundamentals, and nothing ſubverſive of thoſe Fundamentals, is not to be ſet at naught by any particular Member; becauſe it may not, in every Point, perhaps, correſpond with his Ideas, no not, though he is ſure of being in the right. Probably there never was,

or will be, an eſtabliſhed Church in this World, without viſible Marks of Humanity upon it. Saint *Paul* ſuppoſeth, that ‖ *on the Foundation of Jeſus Chriſt, there will be human Superſtructures of Hay and Stubble*, Things light and trivial, wrong or ſuperſtitious, which indeed is a natural Conſequence of the Weakneſs and Ignorance of Man. But where that living Foundation is rightly laid in the Mind, there will not fail to grow and ſpring from thence thoſe Virtues and Graces, which are the genuine Effects and Tokens of true Faith, and which are by no means inconſiſtent with every Error in Theory, or every needleſs Rite in Worſhip.

The Chriſtian Religion was calculated for the Bulk of Mankind, and therefore cannot reaſonably be ſuppoſed to conſiſt in ſubtle and nice Notions. From the Time that Divinity was conſidered as a Science, and human Reaſon inthroned in the Sanctuary of God, the Hearts of its Profeſſors ſeem to have been leſs under the Influence of Grace. From that Time have grown many unchriſtian Diſſenſions and Controverſies, of Men ‡ *knowing nothing, but doting about Queſtions and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmiſes, perverſe Diſputings of Men of corrupt Minds and deſtitute of Truth.* Doubtleſs, the making Religion a notional Thing, hath been of infinite Diſſervice. And whereas its holy Myſteries are rather to be received with Humility of Faith, than defined and meaſured by the Accuracy of human Reaſon; all Attempts of this Kind, however well intended, have viſibly failed in the Event; and inſtead of reconciling Infidels, have, by creating Diſputes and Heats among the Profeſſors of Chriſtianity, given no ſmall Advantage to its Enemies.

‖ 1 Cor. iii. 12. ‡ 1 Tim. vi. 4, 5.

To

To conclude, if we proportioned our Zeal to the Importance of Things: If we could love Men whoſe Opinions we do not approve: If we knew the World more, and liked it leſs: If we had a due Senſe of the divine Perfection and our own Defects: If our chief Study was the Wiſdom from above, deſcribed by St. *Paul:* And if, in order to all this, that were done in Places of Education, which cannot ſo well be done out of them: I ſay, if theſe Steps were taken at home, while proper Meaſures are carrying on abroad, the one would very much forward or facilitate the other. As it is not meant, ſo it muſt not be underſtood, that foreign Attempts ſhould wait for domeſtic Succeſs, but only that it is to be wiſhed they may co-operate. Certainly if a juſt and rational, a genuine and ſincere, a warm and vigorous Piety, animated the Mother-Country, the Influence thereof would ſoon reach our foreign Plantations, and extend throughout their Borders. We ſhould ſoon ſee Religion ſhine forth with new Luſtre and Force, to the Converſion of Infidels, both at home and abroad, and to † *the caſting down Imaginations, and every high Thing that exalteth itſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt.*

To whom with the FATHER, and the HOLY GHOST, be aſcribed all Praiſe, Might, Majeſty, and Dominion, now and for ever.

† 2 Cor. x. 5.

DE

DE

MOTU;

SIVE DE

Motus Principio & Natura,

ET DE

Cauſa Communicationis Motuum.

Diatriba primùm Typis mandata,

LONDINI. A.D. MDCCXXI.

DE
MOTU;
SIVE
De motus principio & natura, & de cauſa communicationis motuum.

1. AD veritatem inveniendam præcipuum eſt caviſſe ne voces malè intellectæ nobis officiant: quod omnes fere monent philoſophi, pauci obſervant. Quanquam id quidem haud adeo difficile videtur, in rebus præſertim Phyſicis tractandis, ubi locum habent ſenſus, experientia, & ratiocinium geometricum. Sepoſito igitur, quantum licet, omni præjudicio, tam à loquendi conſuetudine, quam à philoſophorum auctoritate nato, ipſa rerum natura diligenter inſpicienda. Neque enim cujuſquam auctoritatem uſque adeo valere oportet, ut verba ejus & voces in pretio ſint, dummodo nihil clari & certi iis ſubeſſe comperiatur.

2. Motus contemplatio mirè torſit veterum philoſophorum mentes, unde natæ ſunt variæ opiniones ſupra modum difficiles, ne dicam abſurdæ, quæ quum jam fere in deſuetudinem abierint, haud merentur ut iis diſcutiendis nimio ſtudio immoremur. Apud recentiores autem & ſaniores hujus ævi Philoſophos, ubi de motu agitur, vocabula haud pauca

abſtractæ

abſtractæ nimium & obſcuræ ſignificationis occurrunt, cujuſmodi ſunt *ſolicitatio gravitatis*, *conatus*, *vires mortuæ*, &c. quæ ſcriptis alioqui doctiſſimis tenebras offundunt, ſententiiſque, non minus à vero quam à ſenſu hominum communi abhorrentibus ortum præbent. Hæc vero neceſſe eſt ut, veritatis gratia, non alios refellendi ſtudio, accuratè diſcutiantur.

3. Solicitatio & niſus ſive conatus rebus ſolummodo animatis revera competunt. Cum aliis rebus tribuuntur, ſenſu metaphorico accipiantur neceſſe eſt. A metaphoris autem abſtinendum philoſopho. Porro ſecluſâ omni tam animæ affectione quam corporis motione, nihil clari ac diſtincti iis vocibus ſignificari cuilibet conſtabit, qui modò rem ſeriò perpenderit.

4. Quamdiu corpora gravia à nobis ſuſtinentur, ſentimus in nobiſmet ipſis niſum, fatigationem, & moleſtiam. Percipimus etiam in gravibus cadentibus motum acceleratum verſus centrum telluris: ope ſenſuum præterea nihil. Ratione tamen colligitur cauſam eſſe aliquam vel principium horum phænomenôn, illud autem *gravitas* vulgò nuncupatur. Quoniam verò cauſa deſcenſus gravium cæca ſit & incognita: gravitas ea acceptione propriè dici nequit qualitas ſenſibilis: eſt igitur qualitas occulta. Sed vix, & ne vix quidem, concipere licet quid ſit qualitas occulta, aut qua ratione qualitas ulla agere aut operari quidquam poſſit. Melius itaque foret, ſi, miſſa qualitate occulta, homines attenderent ſolummodo ad effectus ſenſibiles, vocibuſque abſtractis, (quantumvis illæ ad differendum utiles ſint) in meditatione omiſſis, mens in particularibus & concretis, hoc eſt in ipſis rebus, defigeretur.

5. *Vis* ſimiliter corporibus tribuitur; uſurpatur autem vocabulum illud, tanquam ſignificaret qualitatem cognitam, diſtinctamque tam à motu, figura, omni-

omnique alia re ſenſibili, quam ab omni animalis affectione, id vero nihil aliud eſſe quàm qualitatem occultam rem acriùs rimanti conſtabit. Niſus animalis & motus corporeus vulgo ſpectantur tanquam ſymptomata & menſuræ hujus qualitatis occultæ.

6. Patet igitur gravitatem aut vim fruſtra poni pro principio motus: nunquid enim principium illud clarius cognoſci poteſt ex eo quod dicatur qualitas occulta? Quod ipſum occultum eſt nihil explicat. Ut omittamus cauſam agentem incognitam rectius dici poſſe ſubſtantiam quam qualitatem. Porro, *vis*, *gravitas*, & iſtiuſmodi voces ſæpius, nec ineptè, in concreto uſurpantur, ita ut connotent corpus motum, difficultatem reſiſtendi, &c. Ubi vero à Philoſophis adhibentur ad ſignificandas naturas quaſdam ab hiſce omnibus præciſas & abſtractas, quæ nec ſenſibus ſubjiciuntur nec ulla mentis vi intelligi nec imaginatione effingi poſſunt, tum demùm errores & confuſionem pariunt.

7. Multos autem in errorem ducit, quod voces generales & abſtractas in diſſerendo utiles eſſe videant, nec tamen earùm vim ſatis capiant. Partim vero à conſuetudine vulgari inventæ ſunt illæ ad ſermonem abbreviandum, partim, à Philoſophis ad docendum excogitatæ: non, quod ad naturas rerum accommodatæ ſint, quæ quidem ſingulares, & concretæ exiſtunt, ſed quod idoneæ ad tradendas diſciplinas, propterea quod faciant notiones vel ſaltem propoſitiones univerſales.

8. Vim corpoream eſſe aliquid conceptu facile plerumque exiſtimamus: ii tamen qui rem accuratiùs inſpexerunt in diverſa ſunt opinione, uti apparet ex mira verborum obſcuritate qua laborant, ubi illam explicare conantur. Toricellius ait vim & impetum eſſe res quaſdam abſtractas ſubtileſque, & quinteſſentias quæ includuntur in ſubſtantia cor-

porea, tanquam in vaſe magico Circes *. Leibnitius item in natura vis explicanda hæc habet. *Vis activa, primitiva, quæ eſt* ἐντελέχεια ἡ πρώτη, *animæ vel formæ ſubſtantiali reſpondet. vid. Acta erudit. Lipſ.* Uſque adeo neceſſe eſt ut vel ſummi viri quamdiu abſtractionibus indulgent, voces nulla certa ſignificatione præditas & meras ſcholaſticorum umbras ſectentur. Alia ex neotericorum ſcriptis, nec pauca quidem ea, producere liceret, quibus abunde conſtaret, metaphyſicas abſtractiones non uſquequaque ceſſiſſe mechanicæ & experimentis, ſed nogotium inane philoſophis etiamnum faceſſere.

9. Ex illo fonte derivantur varia abſurda cujus generis eſt illud, *vim percuſſionis utcunque exiguæ eſſe infinitè magnam.* Quod ſane ſupponit, gravitatem eſſe qualitatem quandam realem ab aliis omnibus diverſam: & gravitationem eſſe quaſi actum hujus qualitatis à motu realiter diſtinctum; minima autem percuſſio producit effectum majorem quam maxima gravitatio ſine motu. Illa ſcilicet motum aliquem edit, hæc nullum. Unde ſequitur, vim percuſſionis ratione infinita excedere vim gravitationis, hoc eſt eſſe infinitè magnam. Videantur experimenta Galilæi & quæ de definita vi percuſſionis ſcripſerunt Torricellius, Borellus & alii.

10. Veruntamen fatendum eſt vim nullam per ſe immediate ſentiri, neque aliter quam per effectum cognoſci & menſurari; ſed vis mortuæ ſeu gravitationis ſimplicis, in corpore quieſcente ſubjecto nulla facta mutatione, effectus nullus eſt. Percuſſionis autem, effectus aliquis. Quoniam ergo vires

* La materia altro non e che un vaſo di Circe incantato, il quale ſerve per ricettacolo della forza & de momenti dell' impeto la forza & l'impeti ſono aſtratti tanto ſottili, ſono quinteſſenze tanto ſpiritoſe, che in altre ampolle non ſi poſſono racchiudere, fuor che nell' intima corpulenza de ſolidi naturali. Vid. Lezioni Academiche.

vires ſunt effectibus proportionales: concludere licet vim mortuam eſſe nullam: neque tamen propterea vim percuſſionis eſſe infinitam: non enim oportet quantitatem ullam poſitivam habere pro infinita, propterea quod ratione infinita ſuperet quantitatem nullam ſive nihil.

11. Vis gravitationis à momento ſecerni nequit, momentum autem ſine celeritate nullum eſt, quum ſit moles in celeritatem ducta, porro celeritas ſine motu intelligi non poteſt, ergo nec vis gravitationis. Deinde, vis nulla niſi per actionem innoteſcit & per eandem menſuratur, actionem autem corporis à motu præſcindere non poſſumus, ergo, quamdiu corpus grave plumbi ſubjecti vel chordæ figuram mutat, tamdiu movetur: ubi vero quieſcit, nihil agit, vel, quod idem eſt, agere prohibetur. Breviter, voces iſtæ *vis mortua* & *gravitatio*, etſi per abſtractionem metaphyſicam aliquid ſignificare ſupponuntur diverſum à movente, moto, motu & quiete, revera tamen id totum nihil eſt.

12. Siquis diceret pondus appenſum vel impoſitum agere in chordam, quoniam impedit quominus ſe reſtituat vi elaſtica: dico, pari ratione corpus quodvis inferum agere in ſuperius incumbens, quoniam illud deſcendere prohibet: dici vero non poteſt actio corporis, quod prohibeat aliud corpus exiſtere in eo loco quem occupat.

13. Preſſionem corporis gravitantis quandoque ſentimus. Verum ſenſio iſta moleſta oritur ex motu corporis iſtius gravis fibris nerviſque noſtri corporis communicato, & eorundem ſitum immutante, adeoque percuſſioni accepta referri debet. In hiſce rebus multis & gravibus præjudiciis laboramus, ſed illa acri atque iteratâ meditatione ſubigenda ſunt, vel potius penitùs averruncanda.

14. Quo probetur, quantitatem ullam eſſe infinitam, oſtendi oportet partem aliquam finitam ho-

mogeneam in eâ infinities contineri. Sed vis mortua ſe habet ad vim percuſſionis non ut pars ad totum, ſed ut punctum ad lineam, juxta ipſos vis infinitæ percuſſionis auctores. Multa in hanc rem adjicere liceret ſed vereor ne prolixus ſim.

15. Ex principiis præmiſſis lites inſignes ſolvi poſſunt, quæ viros doctos multum exercuerunt. Hujus rei exemplum ſit controverſia illa de proportione virium. Una pars dum concedit, momenta, motus, impetus, data mole, eſſe ſimpliciter ut volocitates, affirmat vires eſſe ut quadrata volocitatum. Hanc autem ſententiam ſupponere, vim corporis diſtingui à momento, motu, & impetu, eaque ſuppoſitione ſublata corruere, nemo non videt.

16. Quo clarius adhuc appareat, confuſionem quandam miram per abſtractiones metaphyſicas in doctrinam de motu introductam eſſe, videamus quantum interſit inter notiones virorum celebrium de vi & impetu. Leibnitius impetum cum motu confundit. Juxta Newtonum impetus revera idem eſt cum vi inertiæ. Borellus aſſerit impetum non aliud eſſe quam gradum velocitatis. Alii impetum & conatum inter ſe differre, alii non differre volunt. Plerique vim motricem motui proportionalem intelligunt, nonnulli aliam aliquam vim præter motricem, & diverſimodè menſurandam, utpote per quadrata velocitatum in moles, intelligere præ ſe ferunt. Sed infinitum eſſet hæc proſequi.

17. *Vis*, *gravitas*, *attractio*, & hujuſmodi voces utiles ſunt ad ratiocinia, & computationes de motu & corporibus motis: ſed non ad intelligendam ſimplicem ipſius motus naturam, vel ad qualitates totidem diſtinctas deſignandas. Attractionem certe quod attinet, patet illam ab Newtono adhiberi, non tanquam qualitatem veram & phyſicam, ſed ſolum-

ſolummodo ut hypotheſin mathematicam. Quin & Leibnitius, niſum elementarem ſeu ſolicitationem ab impetu diſtinguens, fatetur illa entia non re ipſa inveniri in rerum natura, ſed abſtractione facienda eſſe.

18. Similis ratio eſt compoſitionis & reſolutiones virium quarumcunque directarum in quaſcunque obliquas, per diagonalem & latera parallelogrammi. Hæc mechanicæ & computationi inſerviunt: ſed aliud eſt computationi & demonſtrationibus mathematicis inſervire, aliud, rerum naturam exhibere.

19. Ex recentioribus multi ſunt in eâ opinione, ut putent motum neque deſtrui nec de novo gigni, ſed eandem ſemper motus quantitatem permanere. Ariſtoteles etiam dubium illud olim propoſuit, utrum motus factus ſit & corruptus, an vero ab æterno? phyſ. l. 8. Quod vero motus ſenſibilis pereat, patet ſenſibus, illi autem eundem impetum, niſum, aut ſummam virium eandem manere velle videntur. Unde affirmat Borellus, vim in percuſſione, non imminui ſed expandi, impetus etiam contrarios ſuſcipi & retineri in eodem corpore. Item Leibnitius niſum ubique & ſemper eſſe in materia, &, ubi non patet ſenſibus, ratione intelligi contendit. Hæc autem nimis abſtracta eſſe & obſcura, ejuſdemque ferè generis cum formis ſubſtantialibus & Entelechiis, fatendum.

20. Quotquot ad explicandam motus cauſam atque originem vel principio Hylarchico, vel naturæ indigentiâ, vel appetitu, aut denique inſtinctu naturali utuntur, dixiſſe aliquid potius quam cogitâſſe cenſendi ſunt. Neque ab hiſce multùm abſunt qui ſuppoſuerint * *partes terræ eſſe ſe moventes, aut etiam ſpiritus iis implantatos ad inſtar formæ*, ut

* Borellus.

aſſignent cauſam accelerationis gravium cadentium. Aut qui dixerit † *in corpore præter ſolidam extenſionem debere etiam poni aliquid unde virium conſideratio oriatur.* Siquidem hi omnes vel nihil particulare & determinatum enuntiant: vel, ſi quid ſit, tam difficile erit illud explicare, quam id ipſum cujus explicandi cauſâ adducitur.

21. Fruſtra ad naturam illuſtrandam adhibentur ea quæ nec ſenſibus patent, nec ratione intelligi poſſunt. Videndum ergo quid ſenſus, quid experientia, quid demùm ratio iis innixa ſuadeat. Duo ſunt ſumma rerum genera, corpus & anima. Rem extenſam, ſolidam, mobilem, figuratam, aliiſque qualitatibus quæ ſenſibus occurrunt præditam, ope ſenſuum, rem vero ſentientem, percipientem, intelligentem, conſcientiâ quâdam internâ cognovimus. Porro, res iſtas planè inter ſe diverſas eſſe, longèque heterogeneas, cernimus. Loquor autem de rebus cognitis, de incognitis enim diſſerere nil juvat.

22. Totum id quod novimus, cui nomen *corpus* indidimus, nihil in ſe continet quod motus principium ſeu cauſa efficiens eſſe poſſit; etenim impenetrabilitas, extenſio, figura nullam includunt vel connotant potentiam producendi motum: quinimò è contrario non modo illas verum etiam alias, quotquot ſint, corporis qualitates ſigillatim percurrentes, videbimus omnes eſſe revera paſſivas, nihilque iis activum ineſſe, quod ullo modo intelligi poſſit tanquam fons & principium motus. Gravitatem quod attinet, voce illa nihil cognitum & ab ipſo effectu ſenſibili, cujus cauſa quæritur, diverſum ſignificari jam ante oſtendimus. Et ſanè quando corpus grave dicimus nihil aliud intelligimus, niſi quod

† Leibnitius.

feratur deorſum, de cauſâ hujus effectus ſenſibilis nihil omnino cogitantes.

23. De corpore itaque audacter pronunciare licet, utpote de re comperta, quod non ſit principium motûs. Quod ſi quiſquam, præter ſolidam extenſionem ejuſque modificationes, vocem *corpus* qualitatem etiam occultam, virtutem, formam, eſſentiam complecti ſua ſignificatione contendat; licet quidem illi inutili negotio ſine ideis diſputare, & nominibus nihil diſtinctè exprimentibus abuti. Cæterùm ſanior philoſophandi ratio videtur ab notionibus abſtractis & generalibus (ſi modo notiones dici debent quæ intelligi nequeunt) quantum fieri poteſt abſtinuiſſe.

24. Quicquid continetur in idea corporis novimus: quod vero novimus in corpore id non eſſe principium motûs conſtat. Qui præterea aliquid incognitum in corpore, cujus ideam nullam habent, comminiſcuntur, quod motûs principium dicant: ii revera nihil aliud quam principium motus eſſe incognitum dicunt. Sed hujuſmodi ſubtilitatibus diutiùs immorari piget.

25. Præter res corporeas alterum eſt genus rerum cogitantium, in iis autem potentiam ineſſe corpora movendi, propria experientia didicimus, quandoquidem anima noſtra pro lubitu poſſit ciere & ſiſtere membrorum motus, quacunque tandem ratione id fiat. Hoc certè conſtat, corpora moveri ad nutum animæ, eamque proinde haud ineptè dici poſſe principium motus; particulare quidem & ſubordinatum, quodque ipſum dependeat à primo & univerſali principio.

26. Corpora gravia feruntur deorſum, etſi nullo impulſu apparente agitata, non tamen exiſtimandum propterea in iis contineri principium motus: cujus rei hanc rationem aſſignat Ariſtoteles, *gravia & levia*, inquit, *non moventur à ſeipſis, id enim*

vitale eſſet, & ſe ſiſtere poſſent. Gravia omnia unâ eâdemque certâ & conſtanti lege centrum telluris petunt, neque in ipſis animadvertitur principium vel facultas ulla motum iſtum ſiſtendi, minuendi vel, niſi pro rata proportione, augendi, aut denique ullo modo immutandi: habent adeò ſe paſſivè. Porro idem, ſtrictè & accuratè loquendo, dicendum de corporibus percuſſivis. Corpora iſta quamdiu moventur, ut & in ipſo percuſſionis momento, ſe gerunt paſſivè, perinde ſcilicet atque cum quieſcunt. Corpus iners tam agit quam corpus motum, ſi res ad verum exigatur; id quod agnoſcit Newtonus, ubi ait, vim inertiæ eſſe eandem cum impetu. Corpus autem iners & quietum nihil agit, ergo nec motum.

27. Revera corpus æquè perſeverat in utrovis ſtatu, vel motûs vel quietis. Iſta vero perſeverantia non magis dicenda eſt actio corporis, quam exiſtentia ejuſdem actio diceretur. Perſeverantia nihil aliud eſt quam continuatio in eodem modo exiſtendi, quæ propriè dici actio non poteſt. Cæterùm reſiſtentiam, quam experimur in ſiſtendo corpore moto, ejus actionem eſſe fingimus vana ſpecie deluſi. Revera enim iſta reſiſtentia quam ſentimus, paſſio eſt in nobis, neque arguit corpus agere, ſed nos pati: conſtat utique nos idem paſſuros fuiſſe, ſive corpus illud à ſe moveatur, ſive ab alio principio impellatur.

28. Actio & reactio dicuntur eſſe in corporibus: nec incommodè ad demonſtrationes mechanicas. Sed cavendum, ne propterea ſupponamus virtutem aliquam realem quæ motûs cauſa, ſive principium ſit, eſſe in iis. Etenim voces illæ eodem modo intelligendæ ſunt ac vox *attractio*, & quemadmodum hæc eſt hypotheſis ſolummodo mathematica non autem qualitas phyſica; idem etiam de illis intelligi debet, & ob eandem rationem. Nam ſi-

cut veritas & uſus theorematum de mutua corporum attractione in philoſophia mechanica ſtabiles manent, utpote unicè fundati in motu corporum, ſive motus iſte cauſari ſupponatur per actionem corporum ſe mutuo attrahentium, ſive per actionem agentis alicujus à corporibus diverſi impellentis & moderantis corpora; pari ratione, quæcunque tradita ſunt de regulis & legibus motuum, ſimul ac theoremata inde deducta, manent inconcuſſa, dummodo concedantur effectus ſenſibiles, & ratiocinia iis innixa; ſive ſupponamus actionem ipſam, aut vim horum effectuum cauſatricem, eſſe in corpore, ſive in agente incorporeo.

29. Auferantur ex idea corporis extenſio, ſoliditas, figura, remanebit nihil. Sed qualitates iſtæ ſunt ad motum indifferentes, nec in ſe quidquam habent, quod motus principium dici poſſit. Hoc ex ipſis ideis noſtris perſpicuum eſt. Si igitur voce *corpus* ſignificatur, id quod concipimus: planè conſtat inde non peti poſſe principium motus: pars ſcilicet nulla aut attributum illius cauſa efficiens vera eſt, quæ motum producat. Vocem autem proferre, & nihil concipere, id demùm indignum eſſet philoſopho.

30. Datur res cogitans activa quam principium motûs eſſe in nobis experimur. Hanc *animam*, *mentem*, *ſpiritum* dicimus; datur etiam res extenſa, iners, impenetrabilis, mobilis, quæ à priori toto cœlo differt, novumque genus conſtituit. Quantum interſit inter res cogitantes & extenſas, primus omnium deprehendens Anaxagoras vir longè ſapientiſſimus, aſſerebat mentem nihil habere cum corporibus commune, id quod conſtat ex primo libro Ariſtotelis de anima. Ex neotericis idem optimè animadvertit Carteſius. Ab eo alii rem ſatis claram vocibus obſcuris impeditam ac difficilem reddiderunt.

31. Ex

31. Ex dictis manifeſtum eſt eos qui vim activam, actionem, motus principium, in corporibus revera ineſſe affirmant, ſententiam nulla experientia fundatam amplecti, eamque terminis obſcuris & generalibus adſtruere, nec quid ſibi velint ſatis intelligere. E contrario, qui mentem eſſe principium motus volunt, ſententiam propria experientia munitam proferent, hominumque omni ævo doctiſſimorum ſuffragiis comprobatam.

32. Primus Anaxagoras *τὸν νȣν* introduxit, qui motum inerti materiæ imprimeret, quam quidem ſententiam probat etiam Ariſtoteles pluribuſque confirmat, apertè pronuncians primum movens eſſe immobile, indiviſibile, & nullam habens magnitudinem. Dicere autem, omne motivum eſſe mobile, rectè animadvertit idem eſſe ac ſiquis diceret, omne ædificativum eſſe ædificabile, phyſic. l. 8. Plato inſuper in Timæo tradit machinam hanc corpoream, ſeu mundum viſibilem agitari & animari à mente, quæ ſenſum omnem fugiat. Quinetiam hodie philoſophi Carteſiani principium motuum naturalium Deum agnoſcunt. Et Newtonus paſſim nec obſcurè innuit, non ſolummodo motum ab initio à numine profectum eſſe, verum adhuc ſyſtema mundanum ab eodem actu moveri. Hoc ſacris literis conſonum eſt: hoc ſcholaſticorum calculo comprobatur. Nam etſi peripatetici naturam tradant eſſe principium motûs & quietis, interpretantur tamen naturam naturantem eſſe Deum. Intelligunt nimirum corpora omnia ſyſtematis hujuſce mundani à mente præpotenti, juxta certam & conſtantem rationem moveri.

33. Cæterùm qui principium vitale corporibus tribuunt, obſcurum aliquid & rebus parùm conveniens fingunt. Quid enim aliud eſt vitali principio præditum eſſe quam vivere? aut vivere quam ſe movere, ſiſtere, & ſtatum ſuum mutare? Philoſo-

phi

phi autem hujus ſæculi doctiſſimi pro principio indubitato ponunt, omne corpus perſeverare in ſtatu ſuo, vel quietis vel motûs uniformis in directum, niſi quatenus aliunde cogitur ſtatum illum mutare; è contrario, in anima ſentimus eſſe facultatem tam ſtatum ſuum quam aliarum rerum mutandi; id quod propriè dicitur vitale, animamque à corporibus longe diſcriminat.

34. Motum & quietem in corporibus recentiores conſiderant velut duos ſtatus exiſtendi, in quorum utrovis corpus omne ſua natura iners permaneret, nulla vi externa urgente. Unde colligere licet, eandem eſſe cauſam motûs & quietis, quæ eſt exiſtentiæ corporum. Neque enim quærenda videtur alia cauſa exiſtentiæ corporis ſucceſſivæ in diverſis partibus ſpatii, quam illa unde derivatur exiſtentia ejuſdem corporis ſucceſſiva in diverſis partibus temporis. De Deo autem optimo maximo rerum omnium conditore & conſervatore tractare: & qua ratione res cunctæ à ſummo & vero ente pendeant demonſtrare, quamvis pars ſit ſcientiæ humanæ præcellentiſſima, ſpectat tamen potius ad philoſophiam primam ſeu metaphyſicam & theologiam, quam ad philoſophiam naturalem, quæ hodie fere omnis continetur in experimentis & mechanicâ. Itaque cognitionem de Deo vel ſupponit philoſophia naturalis, vel mutuatur ab aliqua ſcientia ſuperiori. Quanquam veriſſimum ſit, naturæ inveſtigationem ſcientiis altioribus argumenta egregia ad ſapientiam, bonitatem & potentiam Dei illuſtrandam & probandam undequaque ſubminiſtrare.

35. Quod hæc minus intelligantur, in cauſa eſt, cur nonnulli immerito repudient phyſicæ principia mathematica, eo ſcilicet nomine quod illa cauſas rerum efficientes non aſſignant. Quum tamen revera ad phyſicam aut mechanicam ſpectet regulas ſolummodo, non cauſas efficientes, impulſionum attractio-

attractionumve &, ut verbo dicam, motuum leges tradere : ex iis vero poſitis phænomenôn particularium ſolutionem, non autem, cauſam efficientem aſſignare.

36. Multum intererit conſideraſſe quid propriè ſit principium, & quo ſenſu intelligenda ſit vox illa apud philoſophos. Cauſa quidem vera efficiens, & conſervatrix rerum omnium jure optimo appellatur fons & principium earundem. Principia vero philoſophiæ experimentalis propriè dicenda ſunt fundamenta, quibus illa innititur, ſeu fontes unde derivatur, (non dico exiſtentia, ſed) cognitio rerum corporearum, ſenſus utique & experientia. Similiter, in philoſophia mechanica, principia dicenda ſunt, in quibus fundatur & continetur univerſa diſciplina, leges illæ motuum primariæ, quæ experimentis comprobatæ, ratiocinio etiam excultæ ſunt & redditæ univerſales. Hæ motuum leges commodè dicuntur principia, quoniam ab iis tam theoremata mechanica generalia quam particulares τῶν Φαινομένων explicationes derivantur.

37. Tum nimirum dici poteſt quidpiam explicari mechanicè, cum reducitur ad iſta principia ſimpliciſſima & univerſaliſſima, & per accuratum ratiocinium, cum iis conſentaneum & connexum eſſe oſtenditur. Nam, inventis ſemel naturæ legibus, deinceps monſtrandum eſt philoſopho, ex conſtanti harum legum obſervatione, hoc eſt, ex iis principiis phænomena quodvis neceſſario conſequi : id quod eſt phænomena explicare & ſolvere, cauſamque, id eſt rationem cur fiant, aſſignare.

38. Mens humana gaudet ſcientiam ſuam extendere & dilatare. Ad hoc autem notiones & propoſitiones generales efformandæ ſunt, in quibus quodam modo continentur propoſitiones & cognitiones particulares, quæ tum demùm intelligi creduntur. Hoc geometris notiſſimum eſt. In

mechanica

mechanica etiam præmittuntur notiones, hoc eſt definitiones, et enunciationes de motu primæ & generales, ex quibus poſtmodùm methodo mathematica concluſiones magis remotæ, & minus generales colliguntur. Et ſicut per applicationem theorematum geometricorum, corporum particularium magnitudines menſurantur; ita etiam per applicationem theorematum mechanices univerſalium, ſyſtematis mundani partium quarumvis motus, & phænomena inde pendentia innoteſcunt & determinantur: ad quem ſcopum unicè collineandum phyſico.

39. Et quemadmodum geometræ diſciplinæ cauſa, multa comminiſcuntur, quæ nec ipſi deſcribere poſſunt, nec in rerum natura invenire: ſimili prorſus ratione mechanicus voces quaſdam abſtractas & generales adhibet, fingitque in corporibus vim, actionem, attractionem, ſolicitationem, &c. quæ ad theorias & enunciationes, ut & computationes de motu apprime utiles ſunt, etiamſi in ipsâ rerum veritate & corporibus actu exiſtentibus fruſtra quærerentur, non minus quàm quæ à geometris per abſtractionem mathematicam finguntur.

40. Revera, ope ſenſuum nihil niſi effectus ſeu qualitates ſenſibiles, & res corporeas omnino paſſivas, ſive in motu ſint ſive in quiete, percipimus: ratioque & experientia activum nihil præter mentem aut animam eſſe ſuadet. Quid quid ultra fingitur, id ejuſdem generis eſſe cum aliis hypotheſibus & abſtractionibus mathematicis exiſtimandum; quod penitus animo infigere oportet. Hoc ni fiat, facilè in obſcuram ſcholaſticorum ſubtilitatem, quæ per tot ſæcula, tanquam dira quædam peſtis, philoſophiam corrupit, relabi poſſumus.

41. Principia mechanica legeſque motuum aut naturæ univerſales, ſæculo ultimo feliciter inventæ,

tæ, & ſubſidio geometriæ tractatæ & applicatæ, miram lucem in philoſophiam intulerunt. Principia vero metaphyſica cauſæque reales efficientes motus & exiſtentiæ corporum attributorumve corporeorum nullo modo ad mechanicam aut experimenta pertinent, neque eis lucem dare poſſunt, niſi quatenus, velut præcognita inſerviant ad limites phyſicæ præfiniendos, eaque ratione ad tollendas difficultates quæſtioneſque peregrinas.

42. Qui à ſpiritibus motus principium petunt, ii vel rem corpoream vel incorpoream voce *ſpiritus* intelligunt: ſi rem corpoream, quantumvis tenuem, tamen redit difficultas: ſi incorpoream, quantumvis id verum ſit, attamen ad phyſicam non propriè pertinet. Quod ſi quis philoſophiam naturalem ultra limites experimentorum & mechanicæ extenderit, ita ut rerum etiam incorporearum, & inextenſarum cognitionem complectatur: latior quidem illa vocis acceptio tractationem de anima, mente, ſeu principio vitali admittit. Cæterùm commodius erit, juxta uſum jam ferè receptum, ita diſtinguere inter ſcientias, ut ſingulæ propriis circumſcribantur cancellis, & philoſophus naturalis totus ſit in experimentis, legibuſque motuum, & principiis mechanicis, indeque depromptis ratiociniis; quidquid autem de aliis rebus protulerit id ſuperiori alicui ſcientiæ acceptum referat. Etenim ex cognitis naturæ legibus pulcherrimæ theoriæ, praxes etiam mechanicæ ad vitam utiles conſequuntur. Ex cognitione autem ipſius naturæ auctoris conſiderationes, longe præſtantiſſimæ quidem illæ, ſed, metaphyſicæ, theologicæ, morales oriuntur.

43. De principiis hactenus: nunc dicendum de natura motus, atque is quidem, cum ſenſibus clare percipiatur non tam natura ſua, quam doctis philoſophorum commentis obſcuratus eſt. Motus

nunquam

nunquam in ſenſus noſtros incurrit ſine mole corporea, ſpatio, & tempore. Sunt tamen qui motum, tanquam ideam quandam ſimplicem & abſtractam, atque ab omnibus aliis rebus ſejunctam, contemplari ſtudent. Verùm idea illa tenuiſſima & ſubtiliſſima intellectûs aciem eludit: id quod quilibet ſecum meditando experiri poteſt. Hinc naſcuntur magnæ difficultates de natura motus, & definitiones, ipſa re quam illuſtrare debent, longe obſcuriores. Hujuſmodi ſunt definitiones illæ Ariſtotelis & Scholaſticorum, qui motum dicunt eſſe actum *mobilis, quatenus eſt mobile, vel actum entis in potentia quatenus in potentia.* Hujuſmodi etiam eſt illud, viri inter recentiores celebris, qui aſſerit *nihil in motu eſſe reale præter momentaneum illud quod in vi ad mutationem nitente conſtitui debet.* Porro, conſtat, horum & ſimilium definitionum auctores in animo habuiſſe abſtractam motus naturam, ſecluſa omni temporis & ſpatii conſideratione, explicare, ſed qua ratione abſtracta illa motus quinteſſentia (ut ita dicam) intelligi poſſit non video.

44. Neque hoc contenti, ulterius pergunt partesque ipſius motus à ſe invicem dividunt & ſecernunt, quarum ideas diſtinctas, tanquam entium revera diſtinctorum, efformare conantur. Etenim ſunt qui motionem à motu diſtinguant, illam velut inſtantaneum motus elementum ſpectantes. Velocitatem inſuper, conatum, vim, impetum totidem res eſſentia diverſas eſſe volunt, quarum quæque per propriam atque ab aliis omnibus ſegregatam & abſtractam ideam intellectui objiciatur. Sed in hiſce rebus diſcutiendis, ſtantibus iis quæ ſupra diſſeruimus, non eſt cur diutius immoremur.

45. Multi etiam per *tranſitum* motu definiunt, obliti ſcilicet tranſitum ipſum ſine motu intelligi non poſſe, & per motum definiri oportere. Veriſſimum adeo eſt definitiones, ſicut nonnullis rebus

bus lucem, ita viciſſim aliis tenebras afferre. Et profecto, quaſcumque res ſenſu percipimus, eas clariores aut notiores definiendo efficere vix quiſquam potuerit. Cujus rei vana ſpe allecti res faciles difficillimas reddiderunt philoſophi, menteſque ſuas difficultatibus, quas ut plurmum ipſi peperiſſent, implicavere. Ex hocce definiendi, ſimulac abſtrahendi ſtudio, multæ, tam de motu, quam de aliis rebus natæ ſubtiliſſimæ quæſtiones, eædemque nullius utilitatis, hominum ingenia fruſtra torſerunt, adeo ut Ariſtoteles ultro & ſæpius fateatur motum eſſe *actum quendam cognitu difficilem*, & nonnulli ex veteribus uſque eo nugis exercitati deveniebant, ut motum omnino eſſe negarent.

46. Sed hujuſmodi minutiis diſtineri piget. Satis ſit fontes ſolutionum indicaſſe : ad quos etiam illud adjungere libet : quod ea quæ de infinita diviſione temporis & ſpatii in matheſi traduntur, ob congenitam rerum naturam paradoxa & theorias ſpinoſas (quales ſunt illæ omnes in quibus agitur de infinito) in ſpeculationes de motu intulerunt. Quidquid autem hujus generis ſit, id omne motus commune habet cum ſpatio & tempore, vel potius ad ea refert acceptum.

47. Et quemadmodum, ex una parte nimia abſtractio ſeu diviſio rerum verè inſeparabilium, ita, ab altera parte, compoſitio ſeu potius confuſio rerum diverſiſſimarum motus naturam perplexam reddidit. Uſitatum enim eſt motum cum cauſa motus efficiente confundere. Unde accidit ut motus ſit quaſi biformis, unam faciem ſenſibus obviam, alteram caliginoſa nocte obvolutam habens. Inde obſcuritas & confuſio, & varia de motu paradoxa originem trahunt, dum effectui perperam tribuitur id quod revera cauſæ ſolummodo competit.

48. Hinc

48. Hinc oritur opinio illa, eandem ſemper motus quantitatem conſervari; quod, niſi intelligatur de vi & potentia cauſæ, ſive cauſa illa dicatur natura, ſive νȣς, vel quodcunque tandem agens ſit, falſum eſſe cuivis facile conſtabit. Ariſtoteles quidem l. 8. phyſicorum, ubi quærit *utrum motus factus ſit & corruptus, an vero ab æterno tanquam vita immortalis inſit rebus omnibus*, vitale principium potius, quam effectum externum, ſive mutationem loci intellexiſſe videtur.

49. Hinc etiam eſt, quod multi ſuſpicantur motum non eſſe meram paſſionem in corporibus. Quod ſi intelligamus id quod, in motu corporis, ſenſibus objicitur, quin omnino paſſivum ſit nemo dubitare poteſt. Ecquid enim in ſe habet ſucceſſiva corporis exiſtentia in diverſis locis, quod actionem referat, aut aliud ſit quam nudus & iners effectus?

50. Peripatetici, qui dicunt motum eſſe actum unum utriuſque, moventis & moti, non ſatis diſcriminant cauſam ab effectu. Similiter, qui niſum aut conatum in motu fingunt, aut idem corpus ſimul in contrarias partes ferri putant, eâdem idearum confuſione, eâdem vocum ambiguitate ludificari videntur.

51. Juvat multum, ſicut in aliis omnibus, ita in ſcientia de motu accuratam diligentiam adhibere, tam ad aliorum conceptus intelligendos quam ad ſuos enunciandos: in qua re niſi peccatum eſſet, vix credo in diſputationem trahi potuiſſe, utrùm corpus indifferens ſit ad motum & ad quietem necne. Quoniam enim experientia conſtat, eſſe legem naturæ primariam, ut corpus perinde perſeveret in *ſtatu motus ac quietis, quamdiu aliunde nihil accidat ad ſtatum iſtum mutandum*. Et propterea vim inertiæ ſub diverſo reſpectu eſſe vel reſiſtentiam, vel impetum, colligitur. Hoc ſenſu, pro-

fecto corpus dici poteſt ſua natura indifferens ad motum vel quietem. Nimirum, tam difficile eſt quietem in corpus motum, quam motum in quieſcens inducere; cum vero corpus pariter conſervet ſtatum utrumvis, quid ni dicatur ad utrumvis ſe habere indifferenter?

52. Peripatetici pro varietate mutationum, quas res aliqua ſubire poteſt, varia motus genera diſtinguebant. Hodie de motu agentes intelligunt ſolummodo motum localem. Motus autem localis intelligi nequit niſi ſimul intelligatur quid ſit *locus*; is vero à neotericis definitur *pars ſpatii quam corpus occupat*, unde dividitur in relativum & abſolutum pro ratione ſpatii. Diſtinguunt enim inter ſpatium abſolutum ſive verum, ac relativum ſive apparens. Volunt ſcilicet dari ſpatium undequaque immenſum, immobile, inſenſibile, corpora univerſa permeans & continens, quod vocant ſpatium abſolutum. Spatium, autem, à corporibus comprehenſum, vel definitum, ſenſibuſque adeo ſubjectum, dicitur ſpatium relativum, apparens, vulgare.

53. Fingamus itaque corpora cuncta deſtrui & in nihilum redigi. Quod reliquum eſt vocant ſpatium abſolutum, omni relatione quæ à ſitu & diſtantiis corporum oriebatur, ſimul cum ipſis corporibus, ſublatâ. Porro ſpatium illud eſt infinitum, immobile, indiviſible, inſenſibile, ſine relatione & ſine diſtinctione. Hoc eſt, omnia ejus attributa ſunt privativa vel negativa: videtur igitur eſſe merum nihil. Parit ſolummodo difficultatem aliquam quod extenſum ſit. Extenſio autem eſt qualitas poſitiva. Verùm qualis tandem extenſio eſt illa, quæ nec dividi poteſt, nec menſurari, cujus nullam partem, nec ſenſu percipere, nec imaginatione depingere poſſumus? Etenim nihil in imaginationem cadit, quod, ex natura rei, non

poſſibile

poſſibile eſt ut ſenſu percipiatur, ſiquidem imaginatio nihil aliud eſt quam facultas repreſentatrix rerum ſenſibilium, vel actu exiſtentium, vel ſaltem poſſibilium. Fugit inſuper intellectum purum, quum facultas illa verſetur tantum circa res ſpirituales & inextenſas, cujuſmodi ſunt mentes noſtræ, earumque habitus, paſſiones, virtutes & ſimilia. Ex ſpatio igitur abſoluto, auferamus modò vocabula, & nihil remanebit in ſenſu, imaginatione aut intellectu; nihil aliud ergo iis deſignatur, quam pura privatio aut negatio, hoc eſt, merum nihil.

54. Confitendum omnino eſt nos circa hanc rem graviſſimis præjudiciis teneri, à quibus ut liberemur, omnis animi vis exerenda. Etenim multi, tantum abeſt quod ſpatium abſolutum pro nihilo ducant ut rem eſſe ex omnibus (Deo excepto) unicam exiſtiment, quæ annihilari non poſſit: ſtatuantque illud ſuapte natura neceſſariò exiſtere, æternumque eſſe & increatum, atque adeo attributorum divinorum particeps. Verum enimvero quum certiſſimum ſit, res omnes, quas nominibus deſignamus, per qualitates aut relationes, vel aliqua ſaltem ex parte, cognoſci, (ineptum enim foret vocabulis uti quibus cogniti nihil, nihil notionis, ideæ vel conceptus ſubjiceretur.) Inquiramus diligenter, utrum formare liceat ideam ullam ſpatii illius puri, realis, abſoluti, poſt omnium corporum annihilationem perſeverantis exiſtere. Ideam porro talem paulo acrius intuens, reperio ideam eſſe nihili puriſſimam, ſi modo idea appellanda ſit. Hoc ipſe ſumma adhibita diligentia expertus ſum: hoc alios pari adhibita diligentia experturos reor.

55. Decipere nos nonnunquam ſolet, quod aliis omnibus corporibus imaginatione ſublatis, noſtrum tamen manere ſupponimus. Quo ſuppoſito, motum membrorum ab omni parte liberrimum imagi-

namur. Motus autem ſine ſpatio concipi non poteſt. Nihilominus ſi rem attento animo recolamus, conſtabit primo concipi ſpatium relativum partibus noſtri corporis definitum: 2°. movendi membra poteſtatem liberrimam nullo obſtaculo retuſam: & præter hæc duo nihil. Falſo tamen credimus tertium aliquod, ſpatium, videlicet, immenſum realiter exiſtere, quod liberam poteſtatem nobis faciat movendi corpus noſtrum: ad hoc enim requiritur abſentia ſolummodo aliorum corporum. Quam abſentiam, ſive privationem corporum, nihil eſſe poſitivum fateamur neceſſe eſt. *

56. Cæterum haſce res niſi quis libero & acri examine perſpexerit, verba & voces parum valent. Meditanti vero, & rationes ſecum reputanti, ni fallor, manifeſtum erit, quæcunque de ſpatio puro & abſoluto prædicantur, ea omnia de nihilo prædicari poſſe. Qua ratione mens humana facillimè liberatur à magnis difficultatibus, ſimulque ab ea abſurditate tribuendi exiſtentiam neceſſariam ulli rei præterquam ſoli Deo optimo maximo.

57. In proclivi eſſet ſententiam noſtram argumentis à poſteriori (ut loquuntur) ductis confirmare, quæſtiones de ſpatio abſoluto proponendo, exempli gratia, utrum ſit ſubſtantia vel accidens? Utrum creatum vel increatum? & abſurditates ex utravis parte conſequentes demonſtrando. Sed brevitati conſulendum. Illud tamen omitti non debet, quod ſententiam hancce Democritus olim calculo ſuo comprobavit, uti auctor eſt Ariſtoteles l. 1. phyſ. ubi hæc habet; *Democritus ſolidum & inane ponit principia, quarum aliud quidem ut quod eſt, aliud ut quod non eſt eſſe dicit.* Scrupulum ſi forte injiciat, quod diſtinctio illa inter ſpatium abſolutum & relativum

* Vide quæ contra ſpatium abſolutum diſſeruntur in libro de principiis cognitionis humanæ, idiomate anglicano, decem abhinc annis edito.

à magni

à magni nominis philoſophis uſurpetur, eique quaſi fundamento inædificentur multa præclara theoremata, ſcrupulum iſtum vanum eſſe, ex iis, quæ ſecutura ſunt, apparebit.

58. Ex præmiſſis patet, non convenire, ut definiamus locum verum corporis, eſſe partem ſpatii abſoluti quam occupat corpus, motumque verum ſeu abſolutum eſſe mutationem loci veri & abſoluti. Siquidem omnis locus eſt relativus, ut et omnis motus. Veruntamen ut hoc clarius appareat, animadvertendum eſt, motum nullum intelligi poſſe ſine determinatione aliqua ſeu directione, quæ quidem intelligi nequit, niſi præter corpus motum, noſtrum etiam corpus, aut aliud aliquod, ſimul intelligatur exiſtere. Nam ſurſum, deorſum, ſiniſtrorſum, dextrorſum omneſque plagæ & regiones in relatione aliqua fundantur, &, neceſſario, corpus à moto diverſum connotant & ſupponunt. Adeo ut, ſi reliquis corporibus in nihilum redactis, globus, exempli gratia, unicus exiſtere ſupponatur; in illo motus nullus concipi poſſit; uſque adeo neceſſe eſt, ut detur aliud corpus, cujus ſitu motus determinari intelligatur. Hujus ſententiæ veritas clariſſime elucebit, modo corporum omnium tam noſtri quam aliorum præter, globum iſtum unicum, annihilationem recte ſuppoſuerimus.

59. Concipiantur porro duo globi, & præterea nil corporeum, exiſtere. Concipiantur deinde vires quomodocunque applicari, quicquid tandem per applicationem virium intelligamus, motus circularis duorum globorum circa commune centrum nequit per imaginationem concipi. Supponamus deinde cœlum fixarum creari: ſubito ex concepto appulſu globorum ad diverſas cœli iſtius partes motus concipietur. Scilicet cum motus natura ſua ſit relativus, concipi non potuit priuſquam darentur corpora correlata. Quemadmodum

dum nec ulla alia relatio ſine correlatis concipi poteſt.

60. Ad motum circularem quod attinet, putant multi, creſcente motu vero circulari, corpus neceſſario magis ſemper magiſque ab axe niti. Hoc autem ex eo provenit, quod, cum motus circularis ſpectari poſſit tanquam in omni momento à duabus directionibus ortum trahens, una ſecundum radium, altera ſecundum tangentem; ſi in hac ultima tantùm directione impetus augeatur, tum à centro recedet corpus motum, orbita vero deſinet eſſe circularis. Quod ſi æqualiter augeantur vires in utraque directione, manebit motus circularis, ſed acceleratus conatu, qui non magis arguet vires recedendi ab axe, quam accedendi ad eundem, auctas eſſe. Dicendum igitur, aquam in ſitula circumactam aſcendere ad latera vaſis, propterea quod, applicatis novis viribus in directione tangentis ad quamvis particulam aquæ, eodem inſtanti non applicentur novæ vires æquales centripetæ. Ex quo experimento nullo modo ſequitur, motum abſolutum circularem per vires recedendi ab axe motus neceſſariò dignoſci. Porrò, qua ratione intelligendæ ſunt voces iſtæ, *vires corporum & conatus*, ex præmiſſis ſatis ſuperque innoteſcit.

61. Quo modo curva conſiderari poteſt tanquam conſtans ex rectis infinitis, etiamſi revera ex illis non conſtet, ſed quòd ea hypotheſis ad geometriam utilis ſit, eodem motus circularis ſpectari poteſt, tanquam à directionibus rectilineis infinitis ortum ducens, quæ ſuppoſitio utilis eſt in philoſophia mechanica. Non tamen ideo affirmandum, impoſſibile eſſe, ut centrum gravitatis corporis cujuſvis ſucceſſive exiſtat in ſingulis punctis peripheriæ circularis, nulla ratione habita directionis ullius rectilineæ, ſive in tangente, ſive in radio.

62. Haud

62. Haud omittendum eſt, motum lapidis in fundâ, aut aquæ in ſitulâ circumactâ dici non poſſe motum vere circularem, juxta mentem eorum qui per partes ſpatii abſoluti definiunt loca vera corporum; cum ſit mirè compoſitus ex motibus non ſolum ſitulæ vel fundæ, ſed etiam telluris diurno circa proprium axem, menſtruo circa commune centrum gravitatis terræ & lunæ, & annuo circa ſolem. Et propterea, particula quævis lapidis vel aquæ deſcribat lineam à circulari longe abhorrentem. Neque revera eſt, qui creditur, conatus axifugus, quoniam non reſpicit unum aliquem axem ratione ſpatii abſoluti, ſuppoſito quod detur tale ſpatium: proinde non video quomodo appellari poſſit conatus unicus, cui motus vere circularis tanquam proprio & adæquato effectui reſpondet.

63. Motus nullus dignoſci poteſt, aut menſurari, niſi per res ſenſibiles. Cum ergo ſpatium abſolutum nullo modo in ſenſus incurrat, neceſſe eſt ut inutile prorſus ſit ad diſtinctionem motuum. Præterea, determinatio ſive directio motui eſſentialis eſt, illa vero in relatione conſiſtit. Ergo impoſſibile eſt ut motus abſolutus concipiatur.

64. Porrò, quoniam pro diverſitate loci relativi, varius ſit motus ejuſdem corporis, quinimò, uno reſpectu moveri, altero quieſcere dici quidpiam poſſit: ad determinandum motum verum & quietem veram, quo ſcilicet tollatur ambiguitas, & conſulatur mechanicæ philoſophorum, qui ſyſtema rerum latius contemplantur, ſatis fuerit ſpatium relativum fixarum cœlo, tanquam quieſcente ſpectato, concluſum adhibere, loco ſpatii abſoluti. Motus autem & quies tali ſpatio relativo definiti, commodè adhiberi poſſunt loco abſolutorum, qui ab illis nullo ſymptomate diſcerni poſſunt. Etenim imprimantur utcunque vires: ſint quicunque conatus: concedamus motum diſtingui per actiones in corpora

corpora exercitas; nunquam tamen inde ſequetur, dari ſpatium illud, & locum abſolutum, ejuſque mutationem eſſe locum verum.

65. Leges motuum, effectuſque, & theoremata eorundem proportiones & calculos continentia, pro diverſis viarum figuris, accelerationibus itidem & directionibus diverſis, mediiſque plus minuſve reſiſtentibus, hæc omnia conſtant ſine calculatione motus abſoluti. Uti vel ex eo patet quod, quum ſecundum illorum principia qui motum abſolutum inducunt, nullo ſymptomate ſcire liceat, utrum integra rerum compages quieſcat, an moveatur uniformiter in directum, perſpicuum ſit motum abſolutum nullius corporis cognoſci poſſe.

66. Ex dictis patet ad veram motus naturam perſpiciendam ſummopere juvaturum: 1°. Diſtinguere inter hypotheſes mathematicas & naturas rerum. 2°. Cavere ab abſtractionibus. 3°. Conſiderare motum tanquam aliquid ſenſible, vel ſaltem imaginabile: menſuriſque relativis eſſe contentos. Quæ ſi fecerimus, ſimul clariſſima quæque philoſophiæ mechanicæ theoremata, quibus reſerantur naturæ receſſus, mundique ſyſtema calculis humanis ſubjicitur, manebunt intemerata: et motus contemplatio à mille minutiis, ſubtilitatibus, ideiſque abſtractis libera evadet. Atque hæc de natura motûs dicta ſufficiant.

67. Reſtat, ut diſſeramus de cauſa communicationis motuum. Eſſe autem vim impreſſam in corpus mobile, cauſam motus in eo plerique exiſtimant. Veruntamen, illos non aſſignare cauſam motus cognitam, & à corpore motuque diſtinctam, ex præmiſſis conſtat. Patet inſuper vim non eſſe rem certam & determinatam, ex eo quod viri ſummi de illa multùm diverſa, immo contraria, proferant, ſalva tamen in conſequentiis veritate. Siquidem Newtonus ait vim impreſſam conſiſtere in actione

actione ſola, eſſeque actionem exercitam in corpus ad ſtatum ejus mutandum, nec poſt actionem manere. Torricellius cumulum quendam ſive aggregatum virium impreſſarum per percuſſionem in corpus mobile recipi, ibidemque manere atque impetum conſtituere contendit. Idem fere Borellus aliique prædicant. At vero, tametſi inter ſe pugnare videantur Newtonus & Torricellius, nihilominus, quum dum ſinguli ſibi conſentanea proferunt, res ſatis commodè ab utriſque explicatur. Quippe vires omnes corporibus attributæ, tam ſunt hypotheſes mathematicæ quam vires attractivæ in planetis & ſole. Cæterùm entia mathematica in rerum natura ſtabilem eſſentiam non habent: pendent autem à notione definientis: unde eadem res diverſimodè explicari poteſt.

68. Statuamus motum novum in corpore percuſſo conſervari, ſive per vim inſitam, qua corpus quodlibet perſeverat in ſtatu ſuo, vel motus, vel quietis uniformis in directum: ſive per vim impreſſam, durante percuſſione in corpus percuſſum receptam ibidemque permanentem, idem erit quoad rem, differentia exiſtente in nominibus tantùm. Similiter, ubi mobile percutiens perdit, & percuſſum acquirit motum, parum refert diſputare, utrum motus acquiſitus ſit idem numero cum motu perdito, ducit enim in minutias metaphyſicas, & prorſus nominales de identitate. Itaque ſive dicamus motum tranſire à percutiente in percuſſum, ſive in percuſſo motum de novo generari, deſtrui autem in percutiente, res eodem recidit. Utrobique intelligitur unum corpus motum perdere, alterum acquirere, & præterea nihil.

69. Mentem, quæ agitat & continet univerſam hancce molem corpoream, eſtque cauſa vera efficiens motus, eandem eſſe, propriè & ſtrictè loquendo, cauſam communicationis ejuſdem haud

S negaverim.

negaverim. In philoſophiâ tamen phyſicâ, cauſas & ſolutiones phænomenôn à principiis mechanicis petere oportet. Phyſicè igitur res explicatur non aſſignando ejus cauſam verè agentem & incorpoream, ſed demonſtrando ejus connexionem cum principiis mechanicis: cujuſmodi eſt illud, *actionem & reactionem eſſe ſemper contrarias & æquales*, à quo, tanquam fonte & principio primario, eruuntur regulæ de motuum communicatione, quæ à neotericis, magno ſcientiarum bono, jam ante repertæ ſunt & demonſtratæ.

70. Nobis ſatis fuerit, ſi innuamus principium illud alio modo declarari potuiſſe. Nam ſi vera rerum natura, potius quam abſtracta matheſis ſpectetur, videbitur rectius dici, in attractione vel percuſſione paſſionem corporum, quam actionem, eſſe utrobique æqualem. Exempli gratia, lapis fune equo alligatus tantum trahitur verſus equum, quantum equus verſus lapidem: corpus etiam motum in aliud quieſcens impactum, patitur eandem mutationem cum corpore quieſcente. Et quoad effectum realem, percutiens eſt item percuſſum, percuſſumque percutiens. Mutatio autem illa eſt utrobique, tam in corpore equi quam in lapide, tam in moto quam in quieſcente, paſſio mera. Eſſe autem vim, virtutem, aut actionem corpoream talium effectuum verè & propriè cauſatricem non conſtat. Corpus motum in quieſcens impingitur, loquimur tamen activè, dicentes illud hoc impellere: nec abſurdè in mechanicis, ubi ideæ mathematicæ potius quam veræ rerum naturæ ſpectantur.

71. In phyſica, ſenſus & experientia, quæ ad effectus apparentes ſolummodo pertingunt, locum habent; in mechanica, notiones abſtractæ mathematicorum admittuntur. In philoſophia prima ſeu metaphyſica agitur de rebus incorporeis, de cauſis, veritate, & exiſtentia rerum. Phyſicus ſeries ſive

ſucceſſiones

ſucceſſiones rerum ſenſibilium contemplatur, quibus legibus connectuntur, & quo ordine, quid præcedit tanquam cauſa, quid ſequitur tanquam effectus animadvertens. Atque hac ratione dicimus corpus motum eſſe cauſam motûs in altero, vel ei motum imprimere, trahere etiam, aut impellere. Quo ſenſu cauſæ ſecundæ corporeæ intelligi debent, nullâ ratione habitâ veræ ſedis virium, vel potentiarum actricum, aut cauſæ realis cui inſunt. Porro, dici poſſunt cauſæ vel principia mechanica, ultra corpus, figuram, motum, etiam axiomata ſcientiæ mechanicæ primaria, tanquam cauſæ conſequentium ſpectata.

72. Cauſæ verè activæ meditatione tantum, & ratiocinio è tenebris erui quibus involvuntur poſſunt, & aliquatenus cognoſci. Spectat autem ad philoſophiam primam, ſeu metaphyſicam, de iis agere. Quod ſi cuique ſcientiæ provincia ſua tribuatur, limites aſſignentur, principia & objecta accuratè diſtinguantur, quæ ad ſingulas pertinent, tractare licuerit majore, cum facilitate, tum perſpicuitate.

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